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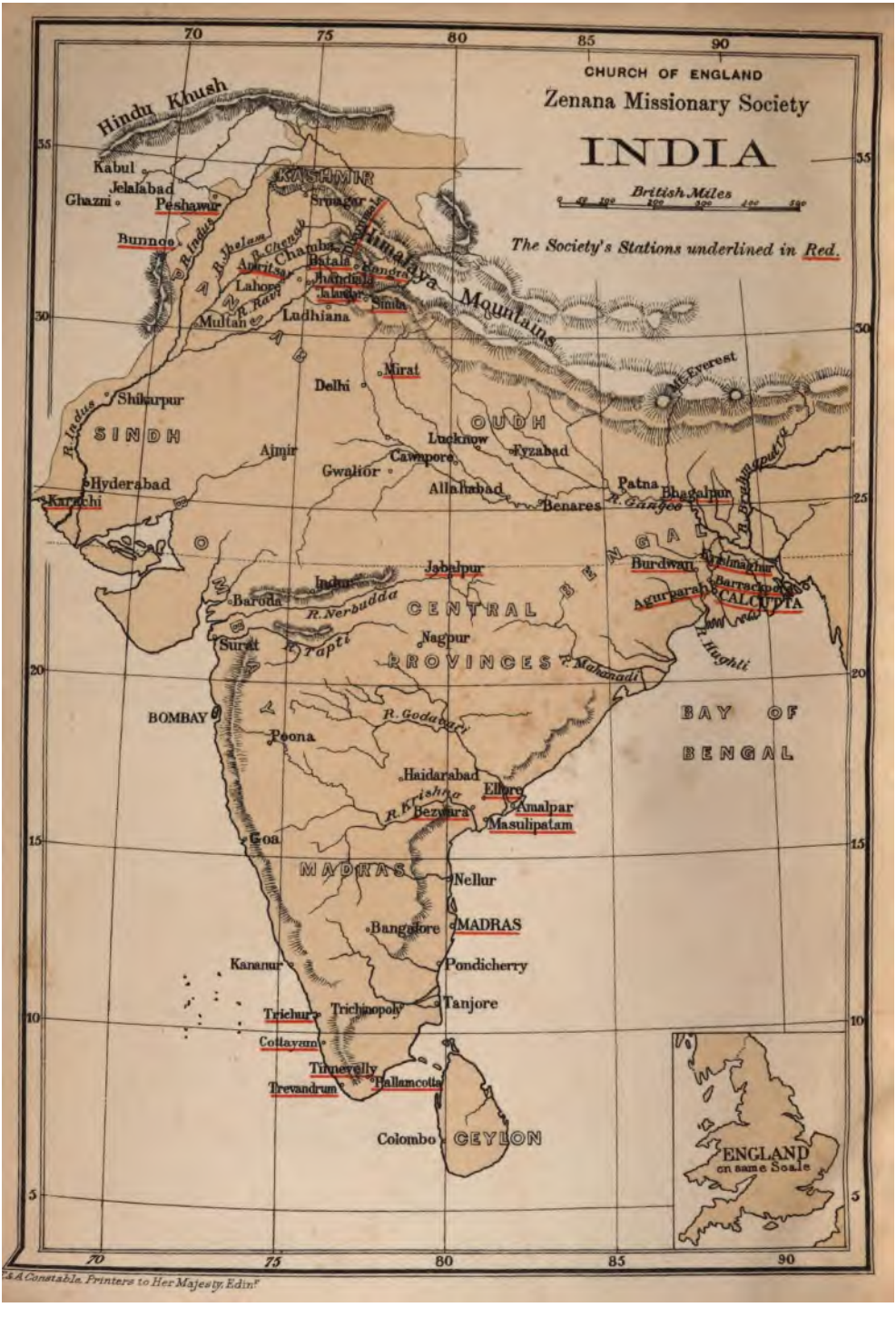
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INDIA'S WOMEN

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T. & A. Constable, Printers to Her Majesty, Edin.r

India's Women

The Magazine of the Church of England Zenana Missionary Society.



VOL. III.

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INDIA'S WOMEN.

VOL. III. JANUARY—FEBRUARY. No. XIII.

'New Year's Motto.'

'*That we should be to the praise of His glory.*'—EPH. I. 12.

Communion.

'My Sheep hear My voice.'—JOHN X. 27.

'Behold, now I have taken it upon me to speak unto the Lord.'—GENESIS XVIII. 27.

MY child, it is not necessary to know much to please Me; it is sufficient to love much. Speak to Me as thou wouldst to a mother, if she drew thee near to her.

Are there any for whom thou wouldst pray to Me? Repeat to Me the names of thy relations, thy friends; after each name add what thou wouldst have Me do for them. Ask much, ask much. I love generous souls, who forget themselves for others.

Tell Me of the poor whom thou wouldst relieve, the sick whom thou hast seen suffer, the sinners thou wouldst have converted, those who are alienated from thee whose affection thou wouldst regain. For all say a fervent prayer. Remember that I have promised to hear all prayer from the heart; and is not that a prayer from the heart which is offered for those we love and who love us?

Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to Me.

Tell Me simply how proud thou art, how sensitive, egotistical, mean, and indolent; and ask Me to come and help thee in all the efforts thou makest against it. Poor child, do not blush; there are in heaven many saints who had thy faults; they prayed to Me,—and little by little their faults were corrected.

Do not hesitate to ask Me for blessings for the body and mind, for health, memory, success. I can give all things, and I always give when blessings are needed to render souls more holy.

To-day, what wilt thou have, My child? If thou knewest how I long to do thee good! Hast thou plans that occupy thee? Lay them all before Me. Do they concern thy vocation? What dost thou desire? Dost thou wish to give pleasure to thy mother, to thy family, to those on whom thou dost depend? What wouldst thou do for them?

And for Me—hast thou no zealous thought for Me? Dost thou not wish to do a little good to the souls of thy friends whom thou lovest, and who have perhaps forgotten Me?

Tell Me in whom thou art interested, what motives move thee, what means thou wouldst employ. Whom dost thou wish interested in thy work? I am Master of hearts, My child, and lead them where I will. I will bring round thee all who will be necessary to thee. Be tranquil.

Bring Me all thy failures, and I will show thee the cause of them. Hast thou not troubles? Oh, my child, tell them all to Me fully. Who has caused thee pain? Tell Me all, and thou wilt finish by adding that thou wilt pardon, thou wilt forget; and I will bless thee.

Dost thou dread something painful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself wholly to My care. I am here. I see everything. I will not leave thee.

Are there those near thee who seem less kind to thee than they have been, and whose indifference and neglect separate thee from them, while thou canst see nothing in which thou hast wounded them? Pray earnestly to Me for them, and I will bring them back to thee, if they are needed for thy life's sanctification.

Hast thou not joys to make known to Me? Why dost thou not let Me share thy happiness? Tell Me what has happened since yesterday to cheer and console thee. Was it an unexpected visit which did thee good? a fear suddenly dissipated? a success thou thoughtest thou shouldst not reach? a mark of affection, a letter, a gift, which thou hast received? a trial which left thee stronger than thou supposed? I have prepared it all for thee. Thou canst show thy gratitude and give Me thanks.

Hast thou promises to make to Me? I can read the depths of thy

heart. Thou knowest—thou canst deceive men, but not God. Be then sincere.

Art thou resolved no longer to expose thyself to this temptation? to give up this object which leads thee to evil? not to finish this book which excites thy imagination? no longer to give thy friendship to a person who is not religious, and whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to this companion who has hurt thee?

Well, My child, go now, take up thy work; be silent, humble, submissive, kind, and come back to-morrow and bring Me a heart still more devout and loving.

To-morrow I shall have more blessings for thee.

Written by A CONVERTED BRAHMIN.

A Plea for Zenana Work and Zenana Missions.

IT is not necessary to urge on any already interested in Missionary undertakings the special importance of work among women. Woman has, perhaps, even in Christian countries, more influence in matters of religion than man, for she has more to do with the early training of children, and with the nursing the sick, than man has, and it is especially in early childhood, and in times of sickness, that the mind is most open to serious impressions.

Certainly, in heathen countries, and notably in India, women have not a less share of influence in such matters. In those lands they bear a most important part in upholding the idolatry and false systems that prevail. Hence the special need of work among the women.

In India, however, the difficulty, until late years, has always been, how to get at any of the women, except those of the poorest classes. The ladies who live a secluded life in the women's apartments or Zenanas (under which term we also include the Mohammedan harems) have seemed hopelessly inaccessible. During the last few years all this has been changed.

For twenty-five years past Government as well as Missionary Societies have been busy educating the men of the higher classes, and now these educated gentlemen find they can no longer endure to have wives who

are perfectly uneducated, and unfitted to be their companions, or to take any place in society. Hence has arisen a strong desire on their part to have their wives and daughters educated, but how to get this done is to them a difficulty. Government has not yet done for the women what it has done for the men. Somewhat more, however, has been done by the Missionary Societies, and so strong is the desire in these native gentlemen to get education for the female members of their families, that in multitudes of instances in the cities and large towns they are willing to receive Christian education for them at the hands of the missionaries rather than none at all. In the case of not a few of those who have been educated in mission schools, we believe that this willingness arises in part from their confidence in the missionaries,—sometimes even from a secret conviction of the purity and excellence of Christianity. It is a notable fact that these men, though still heathen, speak often with the greatest respect and affection of the missionaries under whom they have been trained. Such men probably prefer education by lady-missionaries for their wives and daughters to anything that Government could give them. But with the greater number of those now ready thus to receive Christian education, this readiness will last no longer than their inability to procure other (viz., pure secular) education. Thus, then, we have now a grand opportunity given us of doing what we have long been anxious to do. God has opened wide the door. Will not Christians in England rise up and enter in? The opportunity will probably not last long, and, so far as man can see, will never come again. Even while we write there are signs that it will soon pass away.

The whole question of Government education in India is at the present time being discussed, and shortly Government will, it is likely, take a new departure in the matter. The natives of India are availing themselves of this occasion, and are beginning to urge upon Government the doing for the women of India what they have done for the men: that means—the training under Government of thousands of native female teachers, and establishing under them thousands of secular (one may say godless) female schools, where every allusion to the claims of Christianity will be carefully excluded. Nor will Government be able to resist this appeal. From the point of view of the people of India, and from its own point of view, it is right that Government should accede to it.

But what then of the Christians of England who have prayed to have the door opened, and have seen it set open wide in answer to their prayers, if they have meanwhile neglected to enter in?

The cruel bondage under which the women of India, and specially

those of the higher classes, groan, is too well known to all the readers of *India's Women* to require that anything should be said on that score. We would here only remark that all who know them will certainly bear testimony to their many noble qualities, and to their high capabilities, whilst there are none who have witnessed their degradation, and seen the bondage and hard lives of their widows, who have heard, it may be, their wail of unutterable anguish and despair, as husband and son have been snatched away by death, depriving existence of all that in their eyes is worth living for, but must earnestly desire to carry to these poor women the comforts and solace of our own pure and holy religion, and the story of the loving Saviour who still cares for and is seeking them. This, however, in the present state of Indian society, can only be done by women. Our men missionaries can get no access to the ladies of India. They are not to be met with in the bazaars, they are not to be drawn into our schoolrooms or churches. In this respect, Indian and Mohammedan countries differ from other heathen lands. Hence this work is specially work for women. It is a mission of the women of England to the ladies of India. Need we say how strongly it appeals to all the kindly and tender feelings of a woman's heart? Nor will that appeal be made in vain. God helping, it will yet bring down an abundant blessing, not on India only, but on ourselves in England.

H. B. Boswell.

Poem.

Hosea ii. 14.

'HE hath suffered, being tempted,'
Blessed, blessed thought for us!
See Him of His glory emptied,
Hear Him gently speaking thus:—

'To the wilderness I bring you,
There to watch with Me a while,
Be not sad, for I will sing you
Songs of love—look up and smile.

'I will be rest, though prayer and fasting
To the world give only pain,
Not MY blessing, pure and lasting,
Only constant toil and strain.

'Watch with ME in quiet gladness,
Through each sacred, silent week,
Put away all gloomy sadness,
Happy worshippers I seek.

'Learn of ME, the meek and lowly,
How to fight, and how to win;
Come to ME, the pure and holy,
I alone can cleanse from sin.

'Let your *heart* be still before ME,
Though your hands be much employed;
Let your secret soul adore ME,
Be your service unalloyed.

'Ah! *such* lessons I shall teach you,
Leave yourself quite in MY care;
Ah! *such* lovely sounds shall reach you,
Hidden music, sweet and rare.

'You will be *so glad* I brought you,
Thus apart with ME alone;
You will treasure all I taught you,
Every single look and tone.

'Not in desert places *only*,
Not mid scenes of deepest woe,
Not when desolate and lonely,
Shall I teach you *always*, no.

'Sometimes many human voices
Shall with yours unite in praise,
When each heart with yours rejoices,
And all tongues hosannas raise.

'*Then must you draw very near* ME,
Then must you beware, beware;
I shall speak, and you *must* hear ME,
Watching daily unto prayer.

'Lest you should at last deny ME,
Say you never knew MY name;
Lest at last you crucify ME,
Putting ME to open shame.

'Deeper lessons yet are waiting;
Come with ME, MY chosen few—
While the multitude is hating,
See MY agony for you.

'Follow on to Calvary's mountain,
See your Friend, the Son of Man;
See the crimson-flowing fountain,
Understand it, if you can.

'Follow to that garden yonder,
See MY Body laid so low;
Tarry there a while and ponder—
Then behold the conquered foe.

'. . . See MY Hands uplifted blessing,
Blessing still, though out of sight;
Go to all the world confessing
MY great love, and MY great might.

'Till I come again in glory,
Watch and work, and wait and pray,
Telling out the sweet old story,
Growing sweeter day by day.

'Then will come the time for singing
That *new song*, unknown before,
Through those heavenly mansions ringing,
Newer, gladder, evermore.'

ELLEN LAKSMI GOREH.

March 1, 1881.

Sowing and Reaping, or Labour in the Field.

'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all nations.'

'Sing and rejoice . . . For, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord, . . . and shall be My people.'

REPORTS FROM CALCUTTA.

STATISTICS.

NORMAL SCHOOL STAFF.

Lady Superintendent, ...	Miss Condon,	1877
Assistant Mistress,[1]	*Miss Bruce*,	1880
Mistress of Training Class, ...	*Miss David*,	1871

Pundit and Native Teachers.

Schools.—Normal School, Training Class, and Central School.

Pupils, Normal School, 10; Training Class, 8; Central School, 109.

Government Annual Grant, £252.

Miss Condon's Report.

'*Calcutta Normal School.*

'The time has come round again when I must give an account of the work with which I am intrusted, and in writing this my fifth yearly report of the Normal School, I am constrained first to acknowledge how good the Lord has been, and how constant is His love and overruling care of this institution. In mission, as in other work, difficulties and hindrances will arise, but in these and all else I can say, "There hath not failed one word of all His good promise." The school continues to prosper, and this year (1882) has worked very satisfactorily. In writing about what has been done during the year very little can be said which would attract particular attention, for it is truly "Line upon line, line upon line, precept upon precept, precept upon precept;" but we know by experience that it is quiet, steady, continuous effort that brings satisfactory results. To each one who takes part in carrying out the work of the School the interest is intense, watching the growth and development of individual character and ability, and seeing the seed sown in faith spring up and bring forth fruit to eternal life. In this we have had much blessing and encouragement. That much good has been quietly done by this institution has long been acknowledged, and now it is gratifying to see that the very valuable work effected by it in the cause of native female education has been recognised in the evidence given before the Educational Commission. It is apparent that the difficulty Government will have to meet in educating the masses is how to provide suitable teachers for the

[1] The post of Certificated Mistress has been filled by the appointment of Miss Dawe, who left England October 18, 1882.

women and girls, and there is little doubt but that if we could treble the number at present under training they would all readily find employment. How this is to be done is a question still to be answered. Up to the present we have not been able to fill up quite all our available accommodation. We closed last year with ten pupils, two of whom passed their final examination in December, three others in May; two of the latter having studied Urdu have been placed with Miss Mulvany to help in the work amongst the Mohammedans, the others are engaged in the Bengali work in Calcutta and adjoining stations. At the annual examination held in December the pupils were up to the usual standard in Scripture and languages, but owing to changes during the year in the teaching staff they did not do so well in their English subjects. We received five new pupils, and have at present ten in the Normal Class; they have all been studying very industriously this year, and I hope they will do well at the coming examination, though none of them are long enough in school to be allowed to pass out.

'*Native Training Class.*

'At the annual examination last December this class passed a very satisfactory examination, and showed that they had studied very assiduously during the year. Three passed out as teachers, all of whom got full marks in Scripture, and nearly full marks in the other subjects. They are working, two in Calcutta and one at Agurparah. There are at present eight pupils in the class, five of whom I expect (D.V.) to pass out at the end of the year. These will not nearly supply the needs of the work, so many new schools are being opened; but the old difficulty remains of not being able to get suitable girls in to train. I am at present making inquiry in all directions to try and fill up the class when these girls pass out. The Native Pastor of the Bengali church has shown much interest in our native work, and came regularly during the year to give Bible lessons to the class, and also to examine the Central School and give them a lesson now and again.

'*Central Station.*

'There has been a further increase in this school during the year. The number of pupils now on the roll is 109, with a very good daily average attendance. They were examined in Scripture by the Native Pastor, and he was very pleased with the intelligent answers of some of the children; they showed a good head-knowledge of the Bible, and we trust that some also have a heart-knowledge of its truths. They were examined also not long since by the Government Inspectress. She expressed entire satisfaction with the progress they had made. When it is considered that this is the practising school for the Native Training Class and Normal School pupils, I think it reflects much credit on Miss David that the children should pass such a good examination. It is rather amusing to see how very regular these little girls become in attendance towards the end of the year; they look forward so anxiously for their prizes, or rather presents of pretty dolls, etc., which our kind friends at home provide for them every year, and which form no small part of the inducement to come to school regularly. This will probably be the last report of the school in its existing form. Several important changes are at present under the consideration of the Committee, with a view to raise the standard of education, increase the efficiency of the teachers, and extend the usefulness of the school. It is to be hoped that if these changes are adopted a sufficient number of pupils will be attracted to enable them to be thoroughly carried out.'

ZENANA MISSIONARY STAFF.

BENGALI BRANCH.

Zenana Missionary,	MISS HIGHTON,	1875
" "	MISS EDITH HIGHTON,	1880
" "	MISS GORE,	1881
Assistant Missionary,	*Miss Thomas (reappointed)*,	1882
" "	*Miss Humphreys*,	1869
" "	*Miss Beglar*,	1876
" "	*Miss Sarkies*,	1877

Native Female Christian Teachers—

For Zenanas: 8. *Names:* Mary, Ujjalla, Fanny, Emily, Shoshi, Sreemoti, Shuborrno, Shorolota.

For Schools: 13. *Names:* Shurjamoni, Luckhymoni, Rajmohini, Karmini, Champalota, Mary, Khanto, Shodamini, Moti, Sarah, Jarmini, Helen, Khanto (2).

Male Christian Teachers, 2: Ducora and Boushadhor.

Native Female Hindu Teachers, 3. *Names:* Anno and Nistarini and Luckhymoni.

Hindu Pundit, 1: P. P. Mookerjee.

Bible-women, 2: Shorrnomoya (for Calcutta); monthly hearers, 64. Ruth (for Arndul); monthly hearers, 250.

ZENANAS.

Number on roll, August 31st, 1882,	108
Number in which instruction has been given at all during the year,	187

PUPILS.

Numbers on roll, August 31st, 1882,	140
Numbers who have received instruction at all during the year,	239
Zenana fees received during the year,	Rs.1048 : 14
Government Grant,	Rs.1560 : 0

SCHOOLS.

Number,	9
Number of pupils on roll, August 31st, 1882,	406
Average roll number during the year,	403
Average daily attendance during the year,	282
Fees from 5 schools,	Rs.285 : 10 : 6
Government Grants for 5 schools,	Rs.660 : 0 : 0

N.B.—The nine schools entered above do not include the Central School superintended by Miss Condon, nor the Hindu widow Carmini's School at Howrah, visited once a week, when Scripture instruction is given, and Scripture and needlework taught. It has an *average* roll of forty-three pupils.

The C.M.S. School in Amherst Street is included, as it is now entirely under our superintendence, though the accounts are kept distinct.

We receive a grant of Rs.3600 yearly from Government for our Zenana work. Of this we consider that Calcutta receives Rs.1560, Barrackpore, Rs.1200, and Agurparah Rs.840; for Calcutta, therefore, I have only entered Rs.1560.

The School Grants are as follows :—

Dirzieparah,	Rs.180 0 0
Arndul,	84 0 0
Bon Hughli,	84 0 0
Howrah,	144 0 0
Amherst Street (C.M.S.),	168 0 0
TOTAL,	Rs.660 0 0

'I have applied for more grants, and these I hope may be given before the year is out. MARY E. HIGHTON.

'CALCUTTA, *October* 12, 1882.'

NARRATIVE DRAWN FROM MISS HIGHTON'S REPORT.

'*The Kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.*'

Here, indeed, is a most telling and instructive description, in our Lord's own words, of woman's missionary work amongst the heathen women of India's *many* dark Zenanas.

Slowly, quietly, secretly, not with observation, but none the less surely, is the work being done; the Gospel *is* leavening the lump of heathenism wherever it is faithfully preached. But let us take one solemn thought to heart—were it not that means are inadequate, prayers wavering, faith feeble, labourers few, hands left in weakness without the Aaron and Hur supporters, and knees feeble and allowed to fail, might it not be that His Kingdom might come much more rapidly and His will be done much more fully than at present?

Inquirer.—How stands the work in Calcutta now?

Answer.—A careful look into the above statistics will explain how difficult it would be to give even a fair idea of the amount of work. The quiet undemonstrative leaven works on, and we can only give glimpses, here and there, of how it works, and what it does, but those glimpses are enough to fill us with thankfulness and joy. Note, for example, that Miss Highton tells us that in the branch of work in Calcutta suburbs, under her superintendence,—called by us the Bengali Branch, to distinguish it from the Urdu or Mohammedan work under Miss S. Mulvany,—there have been during the past year 239 *Zenana* pupils under regular instruction, and, she adds, 'not less than from 300 to 400 others who have heard the Old Old Story, from time to time, from the lips of the Bible-women.'

Inquirer.—From amongst these have there been any special cases of conversion and baptism?

Yes. The year 1882 opened very happily with the following instance.

One R., a widow of middle age, who had been for many years a learner—let the fact remind us of the promise, 'Ye shall reap, if ye faint not,'—had grace and courage given to come forward and confess by baptism that she was wholly purposed to follow Jesus. It was towards the end of December 1881 that she made her way to the mission-house with this determination. And though her well-loved mother came to see her many times, beseeching her with tears not to give up the faith of her fathers, or, if she must do this, not to be baptized, she remained steadfast, and was admitted into the outward visible Church of Christ by means of His own ordinance on the first Sunday, which was also the first day, of the New Year 1882.

There was no need for her to adopt a new name, for the meaning of her own is 'daughter of a king,' and what name could be better for one to whom the King of kings has said, 'I will be a Father to you, and you shall be . . . my daughter?'

Immediately after her baptism she returned to her widowed mother, and has lived with her ever since, regularly visited by Miss Sarkies, whose pupil she has latterly been, coming in to the mission-house now and again for Christian converse and advice, and also attending church as often as possible. On Easter Sunday she was admitted by the Rev. Piara M. Rudra, who had baptized her, to partake of the memorials of the dying love of her Lord.

Shall we not thank God for this new sister in the faith? Her missionary adds, 'And pray that she may be faithful unto the end, and guided as to the way in which God would have her to serve Him.'

Inquirer.—Does Miss Highton give any further information about R.'s mother and other relatives?

Yes, she asks us to pray earnestly for both her mother and aunt, both widows. This petition was brought before our readers first in the March number of our Magazine, and is now repeated with much earnestness by Miss Highton in her report. The aunt at one time professed a desire for baptism, but appears to have relapsed into indifference, we trust not for ever—oh no, pray that this may not be. And the mother, who, though she now gladly receives our missionaries at her house, and treats her daughter as in former times (except indeed that she will not take her food with her lest she should break her caste) remains to all appearance a strict Hindu, and bathes constantly in the Ganges. She however listens attentively to the Word of God, and bows her head reverently when prayer is offered to God in her presence.

For our further encouragement Miss Highton writes: 'There are many others under deep impression, needing the prayer of faith that they may not resist the Holy Spirit's pleading; and also that their heathen relatives may be restrained from preventing their hearing the Word of God, or from confessing Christ openly.'

And a word is added about the grace and wisdom needed by the missionaries themselves, enabling them to teach and act and guide rightly.

The next mentioned case is a very sad one:—'A widow anxiously desired instruction in the way of salvation; but Miss Beglar, who was working in the neighbourhood in which she lived, was forbidden to go to her house, though the widow was allowed to go to a school close by to learn needlework, it being distinctly understood that Scripture instruction was also always given. After a time this also was prohibited, and a few months after, alas! she has left her home, and cannot be traced. Her friends at once inquired at the mission-house. Had she gone to the missionaries? But no, nothing had been heard of her there; and whether she had tried to find the house and, failing, had fallen

into bad hands we cannot tell, and have no clue as to what may have been her fate.'

Then Miss Highton tells us of 'a young girl, a former school-pupil, though not a very advanced one, who visited her teacher from time to time with her mother, both seemingly anxious to know more, and professing a desire to become Christians. The daughter is married, and soon leaves for her husband's home in a distant village, and may or may not be seen again by any missionary teacher; but, thank God, the Good Shepherd is everywhere, and present where we cannot penetrate, and He comes to *seek and to save.*

'The mother can neither read nor write, but she still occasionally visits the mission-house *to hear.*'

Again: 'A very old woman, a Brahmo, knows much, and argues readily; will not accept the witness that God has given of His Son; will not believe that the Lord Jesus could make an atonement for sin; listens, but says, "Why do you take all this trouble?" yet seems touched when told that she is prayed for. Surely the Holy Spirit strives with her, and she is resisting and turning away from His gentle voice. May she turn and believe ere it be too late!'

Another sad case:—'A house is visited with a native teacher, where a young girl of fourteen or fifteen, very fair, but very sad-looking, is sitting on the floor leaning on pillows. She is a cripple, and also has an open wound. She had been married, and had lived in her husband's house. One day, in anger, he was about to beat her. She fled across the roof, and in her terror, not seeing the edge, fell over, and was crippled—probably for life. She was taken to her father's home, where she now is. Her husband offers so small a sum for her maintenance that her friends will not accept it; nor, as he has married again, will they allow her to return to his house. May the glad tidings of a Saviour from sin, an ever-present help in trouble, be received and believed by this poor, worse than widowed, child!

'Some who profess to be Christians will not see that, if this is indeed so, they should confess their faith by baptism. Surely, though they give different reasons for their objections, the true one is that they shrink from taking up the cross and following Jesus in His appointed way.

'A house in a distant village is visited with a Bible-woman; one little girl is away at our mission school, but her father, four brothers (ages varying from about six to twelve), her mother, and two other women of the family, are at home; the Babu is most polite, and makes the boys in turn salaam and touch the feet and hands of the missionary, a mark of respect against which she protests in vain. The Babu being present, the women shrink behind a door, from whence they only take furtive peeps now and then. The missionary and the Bible-woman sit on the edge of a wooden bedstead, the Babu cross-legged on the floor, with his boys around him; he tells them they must sing, and the missionary expects to hear a monotonous Bengali tune struck up, but her surprise and delight may be imagined when the Bengali (free) translation of the hymn "Jesus, still lead on," is sung correctly through to the end, one of the boys having a remarkably sweet voice, and all being wonderfully free from the nasal intonation by which usually Bengali singing is so much spoilt. The missionary, wishing to find out whether the meaning of the hymn is understood, puts a few leading questions to the boys, which they answer intelligently, and then, to her surprise, the father begins from the beginning and explains it very nicely. After this he enters into conversation, and argues on the subject of baptism, giving his reasons for not accepting it, such as this: he can confess Christ without it, as when questioned he never denies that he is no longer a Hindu, nor that he is a Christian, that so long as he is unbaptized,

his friends will come to his house, and he can go to theirs, and they can eat together, but if baptized he will become an outcast, and will therefore lose opportunities of speaking to others, etc. When told that the people in his village, many of whom have heard the Gospel, are being prayed for, he asked the missionary to pray; she looked towards the women and said she wished to talk a little with them; he then at once left the room, and they came forward. After a few words with them, prayer was offered that they might all be taught by God the Holy Spirit to believe and to do that which is right in His sight.

'In another house five women are present; tracts, and a prayer, especially written, and printed on card for giving away to those Hindu women and girls who are willing to use it, are given. One has formerly been a pupil in one of our distant mission schools in the Agurparah district; another, a widow, says that many years ago her brother became a Christian, and is now holding some good appointment, up-country, and is allowed to visit at his father's house sometimes. These women are much interested in hearing the parable of the Wedding Garment.

'Again, we go to a house from which three children attend our mission school; besides men and children, the household consists of two mothers-in-law, two widows, and four Bows (married women), all eager to hear; they listen gladly to the parable of the Lost Sheep. They say, the men never do pujah, but still they are Hindus, and we, their wives, must remain as they,—we cannot become Christians unless they also do.

'Let us go to yet another house; from here also three children come to our mission school. One of these is at the head of the school, and gained a minor scholarship of one rupee a month last March; pupils in girls' schools within a certain district, whether mission or otherwise, are allowed to compete for these scholarships, which are given by a Native non-Christian Association. This year two girls from one, and one from another, of our schools tried. The two failed, and the one was successful. Her success was a great stimulus to teacher and children, and S. will (D.V.) try again next year in a higher standard, while the best pupils in the second class will try in the lower. S. received a Testament last year and a Bible this year as her prize for Scripture. We see, therefore, that in preparing for examinations in secular subjects she does not neglect her Bible. There are several women in this house; of these, one, a Bow, who has recently become stone deaf, lately bought a Bible; another, whose child attends our school, has also bought one; a third has a Testament, given by her father when on a visit, not very long ago, to his house. This last was a pupil years ago in the C.M.S. school in Amherst Street. There are, as we see, three or four Bibles in this one house, and, unless the women had had a real desire to read for themselves, they would surely never have given the money spontaneously asking for Bibles to be sent to them. "The entrance of Thy word giveth light." May it penetrate into and truly convert these souls! The head of the house, an old man, is a bigoted Hindu; his eldest son has been an inquirer for years; may he not delay until his heart grows hard, but speedily, with many in that house and village, come out boldly on the Lord's side!

'It is right to say, in connection with the mention of the sale of Bibles, that we have again this year received a most acceptable donation of £5 from the Society for the Free Distribution of the Scriptures, and that we are thus enabled to give away freely, wherever advisable, Bibles, Testaments, and portions. The British and Foreign Bible Society also sell these to us at one quarter the published price; those who buy from us pay half-price, and in ordering the books, we state that they are for sale, and pay for them accordingly. The

Tract Society publishes Bengali tracts for free distribution, and of these we give away to our pupils, in two kinds, about 150 monthly.

'In a house, visited one day, there had been a wedding, and the bridegroom, a youth of sixteen or seventeen, with his father-in-law, sat and listened while the women were read to; the father-in-law had received a Testament some months previously, but the bridegroom had never even heard of it before. On being asked, would he like one? he answered, "I was just going to ask for one." The missionary, having no extra copy with her, asked the father-in-law to give his, and promised that on her next visit he should receive another. Thus good seed is scattered where none before has been sown.'

Inquirer.—Will you please say which are the out-stations visited from Calcutta?"

Thanks, yes; there is Howrah, of which we have been speaking, Barahnagore, Bon Hughli, Kidderpore, Arndul, and Dum Dum. And the schools belonging to this Bengali branch of work are the Dirzieparah, Kashariparah, Shobho Bazar, and Amherst Street, in Calcutta, and in neighbouring villages Howrah, Barahnagore, Bon Hughli, Arndul, and Shintra Rai Parah.

By reference to last report it will be found that the Howrah school, having grown much too large for its straitened room, a new one was in course of erection. Of this Miss Highton now writes: 'The needful funds having been kindly contributed by friends, the Howrah school was quite finished before the rains set in. The numbers have greatly increased, and the room is not at all too large for the sixty or more little ones who are often present. They are, however, mostly small, so that as yet only a low standard is attained. At the beginning of the year, with the exception of one girl, the whole of the first and second classes left, because, having attained to the mature ages of nine or ten years, they had either been or were to be immediately married!'

Inquirer.—Well, there is indeed in all this much that is hopeful and prayer-inspiring, and also indicative, I should think, of increasing work and opportunity.

Yes, 'the work is increasing,' though, as Miss Highton observes, perhaps 'apparently in proportion to the number of the workers, not so much as might be expected. And the reason, it is believed, is this, that as time goes on the quality of the instruction given both in the schools and in the Zenanas improves, and therefore more teachers are required for the former, and more time must be spent in the latter.'

From the records of suburban work we gather a few striking instances.

By sanction of the Calcutta Committee work at Howrah has been recommenced, and one of our old assistant N. S. missionaries, Miss Thomas, has been reappointed for its service. It is not easy to visit Howrah oftener than three times weekly, because on Tuesdays and Fridays the bridge is closed for passengers, and opened for vessels to pass up and down the river, but on those days Miss Thomas finds plenty to do in Calcutta itself.

Within a very short time after her appointment to Howrah, nine houses were opened, with fourteen pupils, and her numbers now are seventeen houses, with twenty-three pupils.

The following remarkable case is the one chosen to illustrate this work:—

'Miss Thomas has been providentially led to a woman whom we will call Z. Years ago, at an up-country station, Z. had been visited and instructed by a Zenana missionary. She heard the Gospel, believed, and earnestly desired to confess her faith by baptism. This she was prevented doing by her relatives, and after a time was entirely lost sight of by the missionary. Seven years, or it may be more, have passed away, and again God has guided the steps of one of His servants to her house, where she is eagerly received.

'Z. tells her story, states her difficulties, asks for explanation of many things, confesses to doubts at times, and to unrest of heart, is receiving further instruction, and the desire which has never passed entirely away grows within her to join God's people and to confess Christ by baptism. Earnest believing prayer is asked that this wandering sheep may at last be brought home to the fold of the Good Shepherd. It is felt that this other opportunity having been so graciously given, it may be her last, for is not *now* the accepted time, *now* the day of salvation? If our prayers are granted, will it not be like God putting His own seal upon the new work opened?

'Z. has written some touching Bengali poetry; a copy of the translation which Miss Thomas had made is enclosed.'

Of Barahnagore we pass over mention here, as Miss E. Highton takes its superintendence, and reports of it further on.

Of the Bon Hughli work Miss Highton briefly reports that it has been taken up by our Normal School pupil Miss Speroos, who, on passing her examinations, Christmas 1881, was appointed an assistant Zenana missionary with the charge of work which had been under Miss B. Roy's care, adding, 'This portion of the work has suffered much from continued change of teachers; there are, however, some interesting pupils in connection with it, both in Calcutta and in Bon Hughli, and the women take an interest in their Bible lessons, though very careless as to secular instruction, and make, I fear, next to no progress. The school also remains small in numbers.'

Whilst Miss Speroos herself reports: 'In a suburban station, Bon Hughli, distant several miles from Calcutta, I have a native school and five Zenanas to attend to; these I visit every Wednesday. When I took charge of the school there were only a few girls on the register, and they were very backward in their studies, owing to irregular attendance, so I had to speak to the parents about this irregularity, and I am glad to say there has been a better attendance since, and also an increase of the numbers on the roll. The children also are more attentive and willing to learn—in fact, there is a great improvement amongst them. But I am sorry to remark just the reverse in my Zenanas,—the women seem to take no interest, and I am distressed by their carelessness and bigotry. They have in fact no inclination for enlightenment.'

Can any one suggest any rill of refreshment and helpfulness to this evidently disappointed worker in the shade? A cheery word or gift from home, or rays of sunshine brought down from above by fervent prayer, would so lighten and brighten what now is manifestly a burden.

But we pass on: 'At Kidderpore the two native teachers continue to go out daily to their Zenanas; they have had rather more regular superintendence of late than was possible in former years, still, the work, it is feared, is not very satisfactory, the pupils change so constantly; there are, however, some who are making fair progress, and who can repeat and explain several texts of Scripture, and also show some interest in their Bible lessons.'

'The school at Arndul,' Miss Highton reports, 'is going on very satisfactorily as to numbers, order, and progress, the head teacher being good, both as a disciplinarian and a teacher. And it has been found necessary to appoint a third teacher, who, however, only gives help half time with the little ones at a low salary. Rachel, the Bible-woman who worked at Arndul from August 1881 to January 1882, was so often laid up by fever that she was unable to remain there longer. She was most anxious to return, and for a time it was hoped that she would be able to do so, but as she is getting into years, and a good deal of walking in all weathers has to be done at Arndul, it became evident that the work was too much for her.

No one else suitable could be found until July, when "Ruth" was appointed (before the request for prayer appeared in *India's Women*, though she was doubtless sent in answer to prayer).

'Ruth is a little younger than would appear advisable, so a woman is paid to accompany her when she goes to a distance or to houses in the jungle. She has six districts, and as she visits five days a week, each is visited rather less frequently than once a week. Ruth meets with much encouragement, the women being most ready to hear, and numbers sometimes assemble in each house, and appear to appreciate her visits and teaching very highly.'

Dum Dum.—Of this out-station Miss Highton writes as follows :—

'The pupils who were taught last year at Belghurria having removed or ceased to learn, Miss Sarkies went over to Dum Dum to open out work there for Wednesdays, and was speedily much encouraged by being asked to open a school by some of the Babus of the place, and from thirty to forty little girls began to meet once a week for two or three hours' instruction. The sanction of the Committee having been obtained, the school was opened in July (1882). We have as yet been unable to meet with a house in which the teachers can live and the school be held. We have therefore used the Boys' School for two and a half hours daily, until ten o'clock, when the boys meet. The man engaged as teacher has therefore to go by train every day from Calcutta. Eventually he and his wife are to live at Dum Dum, and both to teach in the school. This is called the Shintia Rai Parah School. Miss Sarkies has also been asked to open a second school about three miles away, at Khoiculla, the further extremity of Dum Dum. This also has been sanctioned by the Committee, and a good verandah in which to hold the school has been given rent-free by one of the Babus. A difficulty has, however, arisen : the people will not allow their daughters to be taught by a man, even though his wife is his co-teacher, and we cannot at present see our way to sending female teachers to live there alone. The girls, therefore, can now only assemble on Wednesdays, when Miss Sarkies and one of our native teachers go over to teach them for two or three hours, after having been to Shintia Rai Parah. We hope, however, that before very long some more satisfactory arrangement may be practicable. Miss Sarkies has also her Zenana work, four days in the week, in Calcutta as before.'

The Dirzieparah School is also under the superintendence of Miss Sarkies, 'and is so flourishing that we have to make some arrangement for enlargement here also. We shall probably remove from the present room altogether. We must, however, keep in the same parah, or we shall lose our pupils, as girls here cannot go any great distances. Indeed, it has already been decided, with the sanction of the Local Committee, that a piece of land in the near neighbourhood is to be rented for a term of years, and money is being collected that a schoolroom, which will be the property of the Society, may be built. It will be only a "Kutcha" room—*i.e.* not built of bricks and mortar, as such an one would cost too much,—but of mud and bamboos with a tiled roof. The amount needed will be about 200 rupees.'

Our Kashariparah School in Calcutta is still under the care of Miss Beglar, whose work here and in the Zenanas, as well as her weekly superintendence of Kaminie's School at Howrah, remains unchanged since our last reports. Of the Shobho Bazar School, Miss Highton gives the following little history :—

'The new school in Hugulkooria (a part of Calcutta), just mentioned in last year's report as having been newly opened, was for a time superintended by my sister, but when she took up the Amherst Street and Barahnagore schools, with also her own regular Zenana work, the charge of Hugulkooria was given to Miss Humphreys, and a little later on its local habitation was changed to one of the

Rajbarees (Rajah's houses) in Shobha Bazar, where the use of a large and lofty room is kindly given us rent-free by the owner. The elder children—*i.e.* little girls of nine and ten—are getting on very nicely indeed; and the Hindu widow who teaches the younger ones is, I hope, by degrees getting into the habit of keeping order, and of teaching them a little more according to rule than when first she began as a teacher, before handing over the school to us. Miss Humphreys has no Zenana work out of Calcutta now, as the doctor at one time forbade her to take the long drive to the out-station where she used to teach on Wednesdays.'

We think it best to introduce Miss Humphreys' Report here :—

'The end of the year is approaching, and with it the time for submitting a report of my work during the period. It is with regret that I have to mention the loss of some of my best pupils, the houses being closed from various causes, and one poor girl was very suddenly removed by death.

'I have several new houses. In one there is a nice intelligent Bow. She began reading with me on the 16th of January the "First Book of Reading," and is now in the "Second Book." She writes a neat hand, and very often has no spelling mistakes in dictation. At first this woman strongly objected to reading the Bible. She told me very politely that she was well acquainted with her own religion, so had no need of mine, and advised me to speak to the Babu, and hear his decision on the subject. It is a fortunate thing that the Babu is an intelligent, well-educated man, or this house might have been closed. He told his wife that there was nothing bad in our religion, in fact, there was a great deal to be admired in the life of Christ, and in his opinion His was one of the best lives he had read. I told the Babu that we must not lose sight of Christ's divinity. On this a long argument ensued, after which the Bow quietly consented to read, and ever after this has continued her studies, and has committed several texts to memory. She has six little girls, the eldest ten years old, so she and her second sister read with us. They began with the Bengali alphabet, and are now in the second book, and can write easy dictation. They have also committed a hymn and several texts to memory, and are acquainted with a portion of the Old Testament history. About a fortnight ago the elder girl received a pretty tinsel-worked saree from her husband for the improvement she has made in her studies. It seems he is a clever man, so is anxious his wife should be educated.

'In another house I have four little girls; the eldest is ten years old, and the youngest five. They have made considerable progress, and have passed a good examination. The three elder ones know a good deal of the Bible, both in the Old and New Testament; they have also committed during this year twenty texts to memory. The little one of five repeats so sweetly "There is a happy land," and "Jesus said, Suffer little children to come unto Me."

'The poor Hindu woman of whom I wrote last year as reading under very unfavourable circumstances, still continues her studies steadily. I have two other nice young Bows; one is very intelligent, and is far advanced in her studies; the other is not so far advanced, but is most persevering.

'I have a school of my own now, which is far more satisfactory than visiting the Chorebagan and Brahma schools.

'On the 14th February Miss Highton made over the Hugulkooria School to me. I was very pleased to take charge of it, as Lokhimoni, the Hindu widow, was formerly an old pupil of mine. The room we at first had was very small, so that we were obliged to remove the school to Shobabazar. We are most thankful to B.'s wife for the splendid room she has kindly

lent us free of rent. It is a nice open room, with a garden in front, and is capable of holding comfortably from 60 to 70 children. This lady was formerly a pupil of mine, so she takes a very lively interest in the school, and through her influence we have several children from the other Rajahs in Shobabazar. On Wednesdays she often comes in to hear the children sing and examined in Scripture. The first day, and for several days after we removed, we had only 25 girls present, for Hindu children are very timid, and always dread changes, but gradually things began to look better, and now we have 70 children on the roll, and never less than a monthly average attendance of 33.

'On 17th May Mrs. Wheeler, Government Inspectress, paid the school a visit. There were 44 girls present, and she examined all the classes, and was pleased with the way in which the children replied to all the questions put to them. On leaving she told me to give the children a holiday next day.

'The Brahman widow Lokhimoni does her best to teach her little infant class nicely, and it is very gratifying to see a poor Hindu widow striving to overcome the prejudices of her caste, and be of use.

'The elder girls have made considerable progress, and are now in Fourth Standard, as appointed by Government; they also read Barth's Bible History. Some of the Second Standard girls have been put into the Third Standard, so that all those girls that have improved have been promoted. Some of the little ones seem quite to understand the honour of being raised to a higher class.

'My faithful helper Mary is still working with me.

'I am sorry I have no out-station to write about this year. Ill health, caused by a fall I had in a Zenana at Barahnagore, has compelled me to give up the work there, the journey being too great.

'On Wednesday now I visit some poor women in Calcutta, who are unable to pay fees, and are only too glad to get a lesson once a week.

'In the first house I visit there are two young Bows. They have never been under instruction before, so that studying is quite new to them. They are very persevering.

'In the second house there are two Bows. One is a young widow, and the other has a bad husband, who will not work, so his family are in great distress. Both these women are anxious to get on, and so are progressing well.

'In the third house I had three pupils, but only one continues her studies; the other two have been *obliged* to discontinue their lessons.

'Of course I was sorry to be obliged to give up out-station work, but I have the satisfaction of knowing that in my present Wednesday teaching I am still doing the Master's work, for am I not ministering to the poor whom He loves?'

Inquirer.—Is there any account this year of the distribution of prizes, and whether the gifts from England are appreciated or not?

Yes; Miss Highton closes her account of the new Howrah school by saying, 'The prize-giving was held in the early spring for the first time in this new room;' and then adds: 'That at Arndul was held in March, and the children of our six other schools were all assembled for their prizes in the C.M.S. compound, Amherst Street, on the 28th of January, at half-past four P.M., when, after the Lord's Prayer had been repeated by all the children in Bengali, and they had sung some hymns and infant-school exercises, the Rev. W. Blackett kindly examined them shortly in Scripture. After this, prizes to those deserving them, and gifts as encouragements to all the rest, were distributed to the different schools by Miss Johnson (sister to the Bishop of Calcutta), Mrs.

Rivers Thompson, Mrs. Lowis, Mrs. Tawney, and Mrs. Bland, who, with several other friends, had kindly come up for the occasion. After singing "God save the Queen" (Bengali edition), and before dispersing to their homes, each child received an orange and some native sweetmeats. It is interesting to add that they now willingly receive these from the hands of Christians, while formerly they would not eat them unless given by Hindus of some caste equal to or higher than their own.

'Our hearty thanks are due to all who in any way contributed towards the boxes of dolls and other gifts so kindly sent out from England for our children. The workboxes were a new feature, and were highly prized (as was everything else) by those who have to apportion the prizes and gifts, as well as by the happy recipients. Nor must we forget to thank our Calcutta friends who responded so readily to our appeal for donations to defray the expenses of the prize distributions, such as extra and special prizes, hire of garis for conveying the children to and from Amherst Street, sweetmeats, oranges, etc. etc. Rs.105 were given, and of this sum all, with the exception of Rs.8, was spent, and this is our nest-egg for next year.'

Inquirer.—And now what else have you to tell us about this most interesting account of this branch of the great work?

From Miss Highton's own report, nothing more, I think, but about the Bible-women. You will notice that two are put down on our Calcutta statistical list. Of these, Ruth and her work have been mentioned. Of the other, Shorrnomoya, Miss Highton writes: 'She was appointed in March last to work in Calcutta, a Brighton Association having kindly offered to guarantee her a salary of Rs.10 monthly.[1]

'Shorrno goes out each afternoon on her rounds. She has two sets of houses, which she visits regularly twice a week, and on Wednesdays she visits another and a different set. Several women assemble in each house and listen attentively, as a rule, while she reads and talks to them. Some show real interest, and are very eager listeners, and also ask questions from time to time. Now and then, it is true, the sad record is entered in the Report Book: "Such-and-such a house closed on account of objections." This, however, Shorrno's supporters will rejoice to hear is decidedly the exception.

'May the seeds of eternal life be sown in many hearts by means of these simple Bible-women workers.'

Miss E. Highton's Report.

'In order to give you a clear idea of the work, I think perhaps the best plan will be to ask you to imagine yourself to be spending a few days with us at the mission-house, and to accompany me on my daily rounds. Before setting out, as our Native Teachers come up to prayers, I must introduce you to my especial helpers, Ujalla, Helen, and Khanto are their names; the former, being an old and experienced teacher, will go with us, teaching from house to house, and the two latter are our school-teachers.

Prayers being over, we start upon our rounds. The first house we stop at is large, and built in the style peculiar to the natives of the city, with a large square kind of quadrangle beyond which are the women's apartments, whither, through a dark and narrow passage, we wind our way, and, after

[1] It should be explained that in towns the expense of a Bible-woman is nearly double the Rs.10 or Rs.12 required for her salary, as it is necessary for her to be sent in a palki when she goes to houses beyond those in quite the near neighbourhood.

some stumbling, reach the inner quadrangle, from one side of which we enter a very small room, almost filled up with a large charpoy or bedstead; but there is also a high uncomfortable-looking modern stool intended for us, though the bedstead would, to my mind, be preferable. After waiting a few minutes, a curly-headed, bright-looking girl enters, with her books and slate all ready. After several inquiries and more waiting, the other Bow, who is to have a lesson too, saunters in. They are about twelve and fourteen, and can read and write nicely, and do easy sums, though one has a great dislike to sums and the multiplication table, and is always anxious that we should leave out that part of the lesson. I am sorry to say both these girls are very idly inclined, and do not seem to care much about getting on. The Bible lesson is the part they appreciate most, so that they are very attentive, and they are delighted if we have time to wait and talk with them about our country and our customs.

'Our next visit is to a large house, very much shut in from the road by a large courtyard. We however make our way up some rather tumble-down steps into a room nicely matted, with pictures hung round the walls, which make the room look quite English. Here we teach a girl of thirteen, who is most intelligent, and never tires of asking questions, and we often have to remind her we have other visits to pay, and may not stay longer, or she would keep us all day. One day, when the parable of the Prodigal Son was read to her, she begged that in that passage, "They killed the fatted calf," the word "goat" might be substituted for "calf," as it was such a sin to talk of a calf being killed and eaten.

After this visit is over we go to another part of the town to teach two young Parsee ladies, who can both talk and understand English quite well, and though at first objections were made to the Bible-teaching, now they always learn a portion of Scripture for me weekly, and when the other lessons are over, we read and talk over a chapter together; they consent to all that is said, but more, I fear, from politeness than from any conviction of the truth. Still, believing the promise, "My word shall not return unto Me void," etc., we must patiently persevere.

Now we turn homewards, and only wait to pay one more visit on our way, this at the house of Kerond, who used to be in the first class at our school, but she is now considered too big to go to our school, so asked us to teach her at her home. She is rather a favourite with me, she is so honest and straightforward. We also teach her sister-in-law, who lives with them; she knew nothing at first, but is very painstaking, and will, I think, get on quickly. I am surprised that they allow Christian teaching in this house, for, years ago, Kerond's sister's husband became a Christian, and, after six or seven years, was joined by his wife; but this does not seem to have made them at all bitter against Christianity, for three children from the house attend our school, and quite a big boy comes to me on Sunday for Bible instruction. Still, they seem superstitious, and cling with strong faith to Hindu customs. One day I found rather a commotion going on, and was shown in by a different door from the one I usually enter, and, on inquiry, I found a little baby of nine days old was dying; the doctor had given up all hopes of its life, so, believing the child to be possessed with an evil spirit, as a last resource they had called in a fakir, who, by prayers and incantations, was to cure the child. The next time I went they said the child was better, so, I 'm afraid, their faith in doctors will be lessened and in fakirs increased.

'Here we will leave Ujalla to give the lesson, and we shall arrive just in time to close the school, which is close by. After the children, all bright, clean, and happy-looking, have risen to give us their graceful salutation, we call over

their names and have our parting prayer. The children are all taught to cover their heads with their sarees, shut their eyes, and to fold their hands at the time of prayer. This, at first, seems to them a strange proceeding, but after a little all strangeness passes off, and their devout attitude and rapt attention would vie with that of many an English village school. I often think that this prayer, though offered by heathen children, wings its way to the Mercy-Seat, and, though unknown to the little worshippers, brings down upon them the especial care and protection of the Great Father of All as they scatter to their heathen homes and influences. I cannot help thinking that the seed now being sown so widely, by means of our schools, in the hearts of the little ones, will in time bring forth fruit abundantly, though we may never know it. The next day we pay a round of different visits, our plan being to visit pupils in Calcutta twice a week, and those in the out-stations once a week.

'We go first to a house where, in a verandah more than half filled up with a huge clay idol, two bright little children with stools, books, and slates are ready for us. They remember Bible stories in such a wonderful way, and seem to take in everything they are told, and call themselves "our *own* children." One day during their lesson the great clay figure was being repaired and painted ready for the great Durga Poojah, and it struck me as so very incongruous that the man who was willing to have his children taught so much about the true God should be having this senseless clay figure painted up for them to bow down to.

'Now we will pay a visit to a large and wealthy house just opposite, where a little girl and her sister-in-law used to learn with us, but have given up some time. The reason given was that the elder one must give all her time to her baby, and the younger did not care to read any more; but I believe the real reason was that they both paid great attention to the Bible instruction, and the mother-in-law became frightened and forbade them to read any more. We were not allowed to give them a Testament or to teach them any texts (this seems to me such an acknowledgment of the power of God's Word even from unbelievers), still no objection was made to our going to see them sometimes; to-day we find the Bow very sad, and she does not rise to give us the usual smile of welcome, and the others tell us that three days ago her baby died, and she will not take comfort, poor thing! The only book that could give her comfort is denied her. She listens eagerly to the portion read, and the other women begin an eager discussion, saying, We say, "The Lord Jesus is all-powerful," why then does He let death and trouble come upon His people? and why does He not now do miracles as the Holy Book tells us He used to do? I would ask earnest prayer for this Bow, as I believe in her heart she believes and loves the Lord Christ.

'The mother-in-law has promised that she will allow us to give regular instruction there after the great poojah is over. I hope she will keep her promise.

'Then there is a house where three little girls read, but they are not often all present, as they go and stay with relations who are living some little distance out of Calcutta; next there is a large and, I fear, a very bigoted house, where a bright intelligent girl of ten is taught. She is always careful to tell me she may not read our Holy Book, but is only to listen to what we tell her. With little children we generally teach them from Barth's *Bible Stories* or *Peep of Day*, and week by week a text by heart.

'Wednesday is our day for Barahnagore, where we have ten pupils in Zenanas and a school.

'One house where we teach is that of a wealthy doctor. Two of his

daughters learn English, and are most anxious we should teach them twice a week, that they may get on better, but this we cannot manage, because it is so far away. All the pupils here are painstaking, and so look forward to their weekly lesson. One among them is a low-caste woman, who professes great admiration for the Christian religion, and says she wishes to become a Christian; but I do not feel at all sure that she is sincere, and she has yet very much to learn, and it is slow work, as, not being able to read herself, she only gets her weekly lesson. The school I am most interested in there has an average attendance of 26, and the roll number is increasing. The children do so look forward to our visit, and strive hard all the week to have their lessons perfectly prepared for Wednesday, and great is the disappointment if we have not time to hear them all. There is one big girl attending the school regularly, though she is married, and I expressed my surprise that she was allowed to come, and they told me her father and mother do not object, but the neighbours are very angry about it, and try to prevent her coming by every means in their power, but in spite of all they do and say she is determined to come. She at first knew nothing, but is now getting on nicely; when she leaves I must try and follow her up at her own home, she is such a nice girl. One day I missed some of the children from their usual places, and on inquiry I found their father had forbidden them to come, because one day on passing he had heard us singing, and said, "Only low people sang." I hope, however, by showing him the book we use, he may be persuaded to allow them to come again. The children enjoy their singing and exercises so much.

'Through Dr. Baumann's kindness the Amherst Street Chapel room has been lent to me for an hour on Sundays. It is so close to our mission-house, and to the homes of many of our day-school children, that I invited them to come to me there for an hour on Sundays. They have now been coming for four weeks, the numbers varying every Sunday, the highest being 37, and the lowest 5. All are welcome, and they seem so interested as the bright Scripture pictures (for which we have to thank kind friends at home) are explained to them. They learn texts and hymns, just as thousands of children are doing in England. It seems to me strange and, I must confess, almost more than I expected, that these children should be allowed to assemble, Sunday by Sunday, for the express purpose of hearing about the true way of salvation, which their parents, in many cases, profess to scorn.

'I would now ask your earnest prayers for this and every branch of the work, as I feel so sure that it is only through prayer that any blessing will be granted. Any success that is granted will, I am sure, be in answer to the many prayers more than to any individual effort, and surely without the prayers individual effort would fail.'

Miss Gore's Report.

Miss Gore arrived in Calcutta, November 1881, having been appointed to the work in prospect of the weakened staff, consequent on Miss Highton's much-needed home furlough, which is not to be delayed beyond the early days of 1883. Therefore Miss Gore's first report will be read with interest:—

'It is real pleasure to me to sit down and write my first report of missionary impressions from this sunny land of India.

'My information will, I fear, be very brief, as I can only give that of a listener and learner.

'My chief work throughout the year has necessarily been that of studying the Bengali language, and from time to time looking on at Zenana and school work, and trying to help in the teaching of the younger classes. This is certainly a help to one's-self in acquiring the pronunciation, besides the other advantage of bringing one into familiar intercourse with the children.

'My first year in India has been a very happy one.

'I must begin my little report with humble thanks and praise to God for His goodness in gladdening the path of my first year in a far-off and strange land with so many rich mercies. His tender mercy and loving-kindness has made the year a very bright one.

'I must first notice how happy the opening of 1882 was made by our glad and solemn day of re-consecration to our God and Saviour. The privilege was great that we should have been addressed by Mr. Vaughan, that veteran labourer in the service of the Cross, so shortly before the Master called him away to the heavenly home.

'Another great cause for thanksgiving is the love and sympathy of many Christian friends, and the many helps in church services, meetings for prayer, Bible-reading, etc., and also for the great blessing of health.

'Bengali is a very interesting language, but I do not find it easy; yet I feel sure that with practice, and patient persevering plodding on, the two chief difficulties of understanding and conversing will gradually lessen. Our impetus is to remember for Whom we are learning.

'Miss Highton has often taken me with her to Kidderpore, and I always enjoy this. We start about 8 A.M. from Amherst Street, in a closed gharri, and we have a long drive, first through the native quarter of the city, the long bazaar streets filled with Hackeri-wallahs driving along their poor hard-worked oxen, which draw the quaint bamboo-built carts, laden with one thing or another. The greater part of the goods traffic of Calcutta is carried on by means of these Hackeri-wallahs' carts, and a screaming noise the drivers make as they goad the poor oxen on.

'Then we come out into the European side of Calcutta, down a broad handsome street, called Government Place, past Government House, on the great entrance-gates of which, at this time of the year, you see the tall pelican-like birds, called "Adjutants," standing on one leg, apparently motionless. Then we drive along the beautiful "Maidan," and revel in the delicious air which comes across from the river. The drive is a very nice one; the road broad and even, and large trees on either side. At last we see the pretty spire of Kidderpore Church, and, crossing over a bridge, come into the small town, and on to the house where Miss Highton's two Kidderpore native teachers live.

'We take one of them with us, and proceed to a Zenana. We make our "normosticas," and sit down either on mats or chairs, and first of all the secular reading-lesson, writing, and summing are taught. If there are two or three learning, I am glad to take one pupil; for it is always a great help to one's-self to teach others. When this is over, the Bible lesson begins. And here I must report a circumstance that I have observed over and over again, how the poor women find out directly the Bible-teaching is begun, and often they drop in one by one, and sit down in any corner of the room or verandah, and listen to Miss Highton's reading and teaching. Sometimes she does not read a chapter, but only talks to them concerning some part of the Bible, making it very simple. I have been deeply interested in watching how eagerly many of the poor dear women listen; and some of them look so very bright and interested, and ask questions. It is such a privilege to be there, and I can now quite enjoy the lessons myself. And I pray that the power may gradually be

mine to be able to speak of Jesus and His love to our poor heathen sisters, who often are so ready to hear. I think the poor are the most willing listeners—more so than the richer women, who often occupy themselves so intently in their wool-work, etc., that they can hardly stop to listen to the "one thing needful."

'Well, we go on from house to house, generally visiting four houses in one morning; but four houses often embrace many listeners and learners.

'Now and then I go into the school in this Compound and teach a younger class, and try and give a little Bible lesson, or take up some part of the lesson which the Native Teacher is giving, and ask a few questions, Khantho correcting my mistakes as I go along, so that the children may understand. I very much like going into the schools; the children are pleased to see you, and much like to sing to you their pretty Bengali songs and hymns, generally set to English airs. It is a pretty sight to see a well-filled school, the little girls seated round the room, in order of their classes, making such a gay appearance in their bright sarees and glittering bracelets, armlets, anklets, earrings, and nose-rings, and many of them have dear little faces. The bright expression that you often see upon the faces of the children in the schools is a proof that they enjoy learning, and I have often heard that one of the most severe punishments you can threaten a child with is to say that you will take her name off the roll. The best sight of all in school is when a general Bible lesson is given by the head Mem, when she comes in to look over them. To hear these dear children, one after the other, repeat the precious Bible verses by heart, and answer the questions put to them so readily and correctly, all this does so gladden one's heart and cause one to give thanks to God for letting us come out and do our little part in the great work, and to remember that the children carry back to their poor homes very much of this teaching, for children always do let out things in their free and unconscious way. I heard a Native minister of the Scotch Church say not long ago that a little boy in one of his schools repeated his Catechism to his grandmother every day.

'I hope, on my return from my holiday at Bhagulpore, to visit every school and every Zenana belonging to our work in Calcutta, so that I may have a good understanding of the locality of the work, and a true idea of all the Zenanas, before Miss Highton leaves for England, which we are looking forward to, as the change is certainly essential to her future health; yet, at the same time, her temporary loss will be very acutely felt, and cannot be made up for in any way, until her own presence is given back to us again, if it so please our Heavenly Father.'

Assistant Missionaries' Reports.

Of these we have received good, and on the whole favourable, descriptions of work and progress from Miss Humphreys, Miss Speroos, and Miss Thomas. Extracts of the two former have already been given, as well as some interesting details of Miss Sarkies' work, in Miss Highton's accounts. Miss Beglar is, as Miss Highton tells us, just now away on a well-earned two months' furlough, therefore to be excused this year. And of Miss Thomas's report we proceed to give a few extracts, explaining that, naturally enough, it dwells most upon the interesting details of the case of the pupil Z. at Howrah, about whom Miss Highton has written—we hope enough to call forth the loving sympathy and prevailing prayer of home disciples. Evidently it is better to wait for the fullest answers to

prayer, and the confession of faith and baptism of the dear woman herself, before giving more particulars. The other items of Miss Thomas's report are as follows:—

'Regarding my Zenanas in Calcutta, which are fewer, and visited twice in the week, I am sorry I cannot mention hopeful cases at present, as they are all beginners; but I rejoice to find the same earnestness and attention manifested by one and all when proclaiming the Gospel message of salvation; and we go on hopefully and prayerfully sowing the seed broadcast, believing it will spring up, and bear much fruit. . . .

'A short time back one of my pupils, in a house where two learn, gave me encouragement by her earnest inquiries after the truth, and the marked attention she would show during the Bible lesson. Observing the interest she displayed for "better things," I one day asked her opinion of the two religions, Christian and Hindu. She remarked ours was a good one, and spoke highly of the example Christ had set us, but that she still partly believed, and partly doubted, the Hindu religion. From the conversation that followed, I gathered she was yet groping in the darkness of ignorance and superstition. We have much of this to grapple with and uproot in the Zenana. . . .

'In another house, which opened recently, I teach a young girl, the daughter of a doctor; they are of the Dhoby caste (washerman), and are very poor. In the same house lives her cousin, a girl nine years of age. The poor thing is kept in a filthy, pitiable condition, with hardly any clothing, and what there is, is torn and soiled; her hair, too, is in a dirty matted condition. I asked her people why they did not keep her clean and tidy, and more comfortable; they said, "Oh! hers is a useless existence, and it does not signify how she lives; no one will marry her, and she is a burden to herself, and everybody." They intend cutting her hair, after it has grown a certain length, to make an offering to the gods, and think, by so doing, their anger will be averted from them. I have reasoned with them, and have promised to do something for the child if they will let me, to which they joyfully assented. I am thinking of teaching her to knit comforters, which she would be able to sell, and thus earn a livelihood, and be no longer a burden on her mother and relatives. . . .

'The greater portion of my work lies in Howrah, a station three miles from Calcutta. It is a large and promising field, and one which we at present have all to ourselves, as no other Society has yet opened a Zenana agency here; hitherto the work was limited to only once a week visitation, but owing to its extension Miss Highton has arranged for me to visit it three times a week. I have at present ten houses, and twelve pupils. On my first appointment to labour in this district I was inclined to apprehend difficulties and obstacles, and look on the gloomy side, but remembering "all things are ordered by the Lord,' and that

"Whate'er I do, where'er I be,
Still it 's God's Hand that leadeth me,"

I was encouraged to go on.

'So far, I rejoice to say, I have met with no opposition, and the "glad tidings" is everywhere willingly received, and earnestly listened to. Special requests, too, have been made me, by some of the husbands, to instruct their wives in the truths of Christianity. Amongst my pupils there are some who used to attend Miss Highton's School, and have left, owing to their early marriage. It is a good thing when we can get them to continue their studies after they leave school, as in general they give them up, and we thus lose sight of them entirely.'

ZENANA MISSIONARY STAFF.

MOHAMMEDAN WORK—CALCUTTA.

Zenana Missionary, ...	MISS S. MULVANY,	1876
" "	MISS C. FAIRBANKS,	1881
Medical Missionary, ...	MISS F. BUTLER, M.D.,	1880
Assistant Missionary, . . .	*Miss Rosebroom*, July	1882
" "	*Miss Cummings*, July	1882

Number of Bible-women, 2 : Maryam Bibi and Mrs. Gilbert.

ZENANAS.

Number of Zenanas visited during the year, ...	47
Number on roll, September 30th, 1882,.	35

PUPILS.

Numbers who have received instruction during the year, . .	66
Numbers on roll, September 30th, 1882, ...	48

SCHOOLS.

Number, ...	1
Number on roll, September 30th, 1882, ...	10
Average daily attendance for year, ...	7
Total Subscriptions, ...	Rs. 83 : 0 : 0
Church Collections, ...	Rs. 122 : 0 : 0
Zenana Fees, ...	Rs. 109 : 0 : 0
School Fees, ...	Rs. 0 : 9 : 0
Sales of Work, ...	Rs. 505 : 6 : 6

MISS S. MULVANY'S REPORT.

'It is indeed with feelings in which praise and thankfulness abound, that I begin to write the second report of the Mohammedan work in Calcutta, for this has been a year of much progress.

'Although we cannot yet speak of any signs of true conversion, we have some willing listeners to God's Word, and a large number of pupils under regular instruction.

'The first thing I must notice is the arrival of a dear fellow-worker, Miss Fairbanks. She has been a very great stay and support to us, even before knowing the language, as we have been able to talk and pray together over the difficulties of this great work.

'Till July, Bibi Maryam was my only helper in the regular Zenana work. But she has become very useful, and has gained the confidence of our pupils by her loving, friendly interest in all their concerns, so that we were able, by degrees, to leave more work entirely to her, and to keep up some regular work in about fifteen or eighteen houses. She is a very earnest worker, yearning over the souls of our pupils, and making the influence of her own superior mind felt. Prayer is asked for her that her faith may be so established and increased that she may be less depressed on account of the want of that visible fruit for which we all so much long. "The husbandman hath long patience," and so must those especially who work among the Mohammedans.

'The Bibi is now making it a matter of prayer and effort to get an entrance

amongst the Hindustani-speaking Hindus, of whom a large number from up-country reside here, and I trust we may have some encouragement among them, though we must always feel that even if we *only witness* for Christ among the Mohammedans without seeing much fruit, we are greatly privileged, and are truly doing His will.

'But to return: one dear pupil named B., who has learned with us from the first almost, has made much progress in her reading during the eighteen months, and listens attentively to the Bible. She is very faithful to us, though her relations have shown much opposition, and taunt her with being a Christian because of her love to her teacher. Her husband writes gratefully of the benefits he sees she receives from our friendship. At her father's house I had some nice pupils, but it closed in August 1881, soon after they first saw the Bibi, and realised that she was a convert from their own religion. Maryam, in her great affection for B., has been making it a subject of earnest prayer that the mother should be softened towards her, and her faith has been rewarded. Since July she is a regular and welcome visitor in the house, where we now have four pupils. I go with her on Wednesdays, and she goes alone on Mondays, to this and several other houses she has opened through their influence. They sometimes say how much they regret having lost a year, through denying us the house, which they did, as they tell us now, because they were informed that I had come from England, having taken an oath to make them all Christians!

'The future Sas (mother-in-law) of A., our best pupil here, has insisted on her being taught to read, write, and do wool-work, so the girl is more in earnest about her studies than we usually find our Mohammedan pupils. The Bible lesson in this house is still a matter of anxiety with us, for the father is so bigoted that, even though B. has long been under her husband's roof and control, he has prevented her reading it for herself, which she began to do as soon as she could. He often sits within hearing, and sent in word one day that he did not want the ladies to be taught that English book! We are only thankful, therefore, that we hold our ground in the house at all, and have special prayer before going sometimes. His "santaili," mother (*i.e.* his own mother's co-wife) has opened her house lately. It will give you an idea of the extreme horror they have about any one being a convert from Mohammedanism for me to tell how this woman could not sleep at night after hearing from me that Maryam was such, and she told her upon her next visit that she was earnestly praying for her return to the true faith! Also she expressed a deep but awful wish that those who were the means of bringing M. out might have "their countenances blackened in this world and the next." With such terrible feelings, is it not a wonder that they should let us visit them at all?

'A poor destitute woman in this house needs much prayer. I have much hope that we have been brought in contact with this lonely one for a special blessing to her. Her case is truly touching. Her husband died before she knew him, when she was a bright young bride, and his people do not allow her anything; her own near relations are dead, so she is dependent on these distant connections, and hails our visits with thankful hope that we may put her in the way of earning something for herself by sewing. She was weeping the other day because they wanted her to go to her father-in-law's house just when she was beginning to enjoy the new pleasure of our visits. Another widow in a house of this same connection has had a great desire to read for eighteen months, and it is touching to see how she is thwarted by her Sas, a weird-looking, jealous old witch. We greatly hope that after a time Miss Fairbanks may gain the entrance there which is denied us, and that the thirst, which

her wistful look seems to betoken, may then be satisfied by the Water of Life.

'It was after the midsummer holiday in July that we were joined by Miss Rosebroom, and Miss Cummings from the Normal School, and have since been able to take up many more Zenanas, and make an effort to get together a school. Miss Rosebroom accompanies me and Mrs. Gilbert on Tuesdays for our long drive and day's work at Kidderpore and Garden Reach, and her facility in talking Bengali is then very useful. We visit about twelve houses that day. I leave my companions in a special lane, where they visit Bengali-speaking people, and this simple missionary work is just what suits Miss Rosebroom's zealous, earnest spirit. On the mornings of the other days she goes to some interesting poor houses, which Miss Fairbanks opened. Miss Cummings joins her at 1.30, when the school closes, and then they do two Zenanas together each day, where their pupils, I am glad to find, have already made very good progress under their care.

'The school is one of the most important things to mention, and one which has been a great anxiety, though, as it is Miss Cummings' work, and under Miss Fairbanks' more immediate superintendence, I may leave it to the latter to give more particulars. I would ask your prayers for Miss Cummings, to whom it is very discouraging, upon her commencing work, to have such a small and fluctuating attendance. She is not writing any report, as she has begun so lately, but is much interested in her pupils, of whom she is growing very fond. She tells me she often has to tell the children that we don't wish them to come to school against their parents' wishes, for some say they slip out while they are not being watched. The parents are, many of them, so bigoted and afraid of Christianity that they do not really wish to send their children.

'A few weeks ago our Munshi told us that a gathering of gentlemen had been held at which there was a discussion whether we should be allowed to visit their wives or not. One said English ladies never knew the language well enough to do any harm, others that we did.

'There is a very deep and strong under-current of opposition which sometimes seems to bid fair to overcome us, but we know that there be "more with us than those that be against us." "Prayer moves the Hand that rules the world," and I fancy that few of us missionaries in Bengal can sit down for the retrospect of this year's work without being led at once to think of two days' of special prayer,—I mean the 3d of January and the 3d of May. A mighty wave of power seems to have thrilled through the ranks of our dear Church of England Zenana Mission at home and abroad, due to those occasions of united prayers, and we must record with thankfulness the marked answers we have had. On the 3d of May, after Miss Highton's Bengali prayer-meeting, she and her party, and Miss Condon and the Normal School party, came over to us, where, as nearly as possible at the same moment with you in England, we had a happy meeting of 25 or 30. We here remembered those requests which we and some others had sent to England, with this heart-stirring difference, that instead of praying for the way to be opened for one who wished to come out, we praised Him who had brought her safely to the Converts' Home, we having heard of her arrival that day (by a special messenger from Miss Good).

'One of my own requests I must refer to. It had been laid on my heart to desire much that we might get some entrance among the really superior Mohammedans, who are as a rule much the most bigoted.

'Without any effort on our part, within the next few weeks we gained admittance into some of the very best houses in Calcutta. One whose name ranks

high told me from the first that I might teach Christianity, but after six weeks he closed the house abruptly, having seen Maryam and found out that she was the result of Zenana-visiting. He then said he could not approve of proselytising societies. His wife knew nothing of her own religion, he said, and if he let me teach her mine he ought to have another teacher to instruct her also in her own, and it would be no use unless the other were present while I was, which would never do at all! We find as a rule that there is a superstitious dread of reading anything with us, and that the fancy-work is the great means of access. It has been a great joy to me, who knew her in England, to welcome Dr. Fanny Butler here, and I earnestly trust that her strength may be revived for medical work amongst the Mohammedan ladies here. They are on all sides delighted to hear of such an acquisition as a lady-doctor, and are clamorous for her advice. Through her we may in the future hope to get more houses; but I think we must have an ever-increasing staff if we are to take up the work if it opens out as it has done heretofore.

'It remains for me to speak of a Bible-woman working amongst the women of the very lowest class, Martha Gilbert, to whom I have referred above, and whose work is an important and interesting one, for which I would ask your earnest prayers. She and her husband are most respectable native Christians, and are most encouraging instances of the result of orphanage work. They were both brought up in orphanages, and speak most gratefully of the kindness and benefits they received in them. After long and faithful household service they have now retired on their earnings. They are in comfortable circumstances, and are having a very good influence in their neighbourhood and in the Hindustani congregation to which they belong. Mr. Mookerjee, their pastor, mentioned to Martha my desire to find helpers, and she volunteered to work, telling Mr. Mookerjee that she wanted to give any money she gained by it to Christ's cause, and that she longed to speak for Him. At first when she began she found the opposition of the Mohammedans so great that she was inclined to give up, but after a little she got so many willing listeners, among the mihtars chiefly, that she became quite encouraged, and has now been going on for some eleven months working most faithfully as a Bible-woman. She cannot teach Urdu or fancy-work, but her genial Christian spirit gains her an audience for her message, and I have often been cheered when sitting on the ground with her under a tree perhaps in these lowly quarters.

'"There remaineth much land to be possessed," and when I think of the 248,636 Mohammedan women of the town and suburbs of Calcutta I cannot but exclaim, "Who is sufficient for these things?" May we be given grace to win souls for our King's service, realising the grand truth which generations of missionary work echo down to us, that "our sufficiency is of God."'

Miss C. Fairbanks' Report.

'I am afraid I have not very much of interest to write with regard to work in this my first report, as my time has necessarily so far been very much taken up with the study of the language. Still, the year has been one full of new and stirring interest to myself. One's home ideas of missionary life are often so unreal and imaginary that it is delightful when one comes really to understand it a little, to find the work is so far more deeply interesting and happy than one's brightest anticipations.

'It was a year last Saturday since we had our dismissal meeting in London, and what a year of privilege and blessing it has been!—just "full with the blessing of the Lord." I saw some of the Zenanas soon after our arrival here,

but the language of the people seemed so strange and puzzling it was hard to believe one would ever be able to understand it; however, it was a great strength in setting to work at it to know that when God calls us to any special service He also gives the power and fitness for it.

'On January 3d we had our happy day of united prayer at the Normal School, since which we have all felt that a special blessing has rested on the work. Soon after I went to Lucknow for two months, and found having up-country pundits and hearing good Urdu spoken a great help to me with the language. I used to go to the schools a little too, and try to get accustomed to talking to the children.

'We much wished and prayed that we might have a school amongst the Mohammedan children here, but the opposition was so great that for a long time we were unable to open it. At last, after the summer holiday was over, our munshi promised to let us have a room in his house, and to use his influence to get some children to attend, and with much thankfulness we were able to see our little school successfully opened on July 5th. For a little while we had a good attendance, but soon the numbers fell off considerably, and Miss Rosebroom and I resolved to go and visit the parents. The children took us to their homes, each wanting us to come to her house first; they led us through muddy alleys in and out until we quite lost our way. The mothers we found mostly very wretched and poor, but still keeping "purdah." They were all anxious for us to come and teach them to read, and we promised to do so if they were also willing to hear our holy books. The next day we went together and began to teach some of them their letters; they listened apparently with great interest to the Bible lesson. One asked what would she have to eat if she became a Christian, and how would she support herself, for she feared she would have to leave her husband. I think one does not half realise the many difficulties there are, real and imaginary, in the way of these poor women. They need a strong faith and true courage to face them. The attendance at the school improved for a while, but soon fell off again, and for some time was reduced to a daily average of three or four; still we were thankful we were never actually obliged to close the school. We heard that one cause of the opposition shown was that we were teaching the children to sing hymns, singing being considered a sin by the Mohammedans. Our little scholars had learnt "There is a happy land," and sang it so heartily that it was with much regret that we gave up this part of our teaching; but as we felt it was not essential, thought it best to yield to their prejudices.

'The numbers have again increased a little, and Miss Cummings is still patiently carrying on the work; we do pray and trust that, though disappointment has been sent to try our faith, this may yet prove, if we persevere, the beginning of an ever-increasing work in ingathering of precious lambs to the Good Shepherd's fold.

'I have not done any visiting alone until quite lately, when I have begun to teach a Parsee lady. She is learning English, and also listens very intelligently to the Bible. I generally write out my Bible lessons before I go, as I still find it very difficult to talk in Urdu. How one does long to be able to speak out one's thoughts without this terrible difficulty of language! This lady is only here for a few months, so I am very anxious that she should take back with her to her Bombay house the precious knowledge of Jesus as her Saviour. She is so gentle and affectionate, and always comes down-stairs with me to the door, and said one day just as I was leaving, "I like your Bible very much." Miss Mulvany came with me to see her one day, and while we were talking to her and her mother the gentleman of the house came in. When he heard Miss

Mulvany talk to her in Urdu he said, "Oh, you are going to make her a good Christian," and did not seem at all displeased when she replied, "We wish you were all good Christians, though I fear there are many among ourselves who do not show a good example of what Christians ought to be." He said he thought the Bible was the best book in the English language, and that he had Cassells' illustrated edition of it. Apparently the only missionaries he objected to were Jesuits, of whom he had seen something in China. We always make it a point to let our pupils clearly understand our motives in coming to teach them.

'Our holidays commence at the end of this week, and after these I am looking forward to taking my share in the real missionary work, as my first year specially devoted to study is nearly over.

'I feel very thankful that I have been called to this happy service of love, and I am sure if others at home, who can be spared, only knew how full of joy and blessing it is, they would willingly leave all they hold dearest, and come and join us, that we may be strong for the Lord against the hosts of Satan in this land!'

MISS ROSEBROOM'S REPORT.

'I joined Miss Mulvany from the 1st of July, and commenced my regular course of duties from Monday the 3d.

'For a while I helped my friend and fellow-worker Miss Cummings in the newly-opened Mohammedan school down Church Lane, but after a short time I gave up school-teaching, as the number of pupils were not too many for Miss Cummings to manage alone.

'It was a struggle for me to give up my class of little girls; they are most of them loving and intelligent.

'The Zenana-work at Kidderpore is very interesting, the women get deeply affected when the Injil (Gospel) is read, and begin asking questions.

'My short experience of Zenana-work is a happy one indeed, although I have to meet with discouragement at times, but by patience and prayer the cloud soon disappears and bright smiles of encouragement begin to cheer our pathway. Sweet is the thought that wherever we go, whatever we do, it is God's own tender hand leading *us*, and to think that we are never alone, for we have our Lord's promises to rely upon, "As I was with Moses so will I be with you." "Open thy mouth wide and I will fill it."

'Next time (D.V.) I hope to write a longer account of my work.'

MEDICAL MISSION BRANCH.

Missionary, ... MISS F. J. BUTLER, M.D.

Mention has already been made of Miss Butler's transference from Jabalpur to Calcutta, the belief and hope being strong that as against the many difficulties of Evangelistic work amongst the masses of helpless Mohammedans of this first Indian city, the Medical Mission might be a means owned and used by God Himself.

Who will pray with us that the great enmity of the Mohammedan heart may be overcome by a manifestation of the greater spirit of love in Christianity? The hatred against the Son of God of the prejudiced followers of the False Prophet, conquered and subdued by the meekness and kindness of the disciples of the Divine Master who,

when on earth, went about doing good?—that the light of truth, the balm of Gilead, may be the soul-medicine received by every patient brought by this means under the care and bodily treatment of the servants of the Great Physician?

Who will join in the effectual fervent prayer that this may be a means of salvation?—that the power of the Lord may be present to heal?

Miss Butler, writing on October 7th, 1882, says:—

'It is useless for me to attempt to write a report, for I have not had more than 36 different patients since I came to Calcutta, including 8 living in this house. Fourteen women out of the remaining 28 have been seen in their own homes, but not one of these has given a fee. I trust that things will not be always discouraging.

'. . I did not leave Jabalpur until the middle of June. Staying a few days in Benares for my first Urdu examination, I arrived in Calcutta on June 27th. Since then we have been considering the best plans for starting the Medical Mission here, and believe that to open a dispensary may be the best means. . . . We have not yet succeeded in hiring a suitable house, but hope we may find one shortly.

'I have been called to two or three houses belonging to wealthy people, and doubt not if I had a few successful cases in such families, that I should be recommended to their friends.

'But even here there has been a drawback, for the rainy season has tried my health considerably, so that I have been unable to undertake out-door work for some weeks. I am better now, and trust that the return of dry weather, and the cessation of this long period of inaction, may enable me to throw off depression of body and spirits.'

Again we ask the prayers of believing people that mission and missionary may be alike prospered in His good time.

BIBLE-WOMAN'S WORK.

Mrs. Gilbert's Report.

'O Lord Jesus Christ, help me that I may do with pleasure the work which Thou hast given me to do.

'I have been engaged in my present work for eleven months. The account of the first day of the work is this: Miss Mulvany took me to a mihtar's[1] house, and I was very much surprised that she took me to such a house, and sat down there on a little bit of wood, and began to speak God's Word to them. They listened to her. Truly, in this country, we think this caste very despicable, but evidently the Miss Sahib does not think so, because her heart is full of care for the poor. After that one house, many more opened to us, and now, day by day, I read the Word of the Lord Jesus Christ to men, women, and children, in the hope that God by His grace will teach their hearts that He is their Saviour. They often ask who Christ is; and, as is right, I tell them that He is the Son of God, at which they seem surprised, and often give

[1] Sweeper, the lowest caste.

much abuse, and show much enmity against the truth. In the house we went to first, it happened like this, and I was much pained, for they, poor things, knew not what they said. It seemed to me very bad, the next time I called, to be treated so disrespectfully by low-caste people. They never asked me to sit down, and said, "We will not listen to what you say any more, and you must not come again." So I said to my Miss Sahibah that I could not go again. Thanks be to God, she advised me not to mind, and I thought in my heart, "If the English lady does not mind all these things, nor whether she gets a bit of matting or a stool, nor whether the people are clean or dirty, then I will not mind either, but will go on with the work."

'In many houses that have opened since the people listen well. They sometimes say that it is written in our Holy Books that God has made everything, so He must have made the idols, or else we should not worship them. Then I say to them: "God did not make them, but man did of his own will, so you must leave this bad work. Why are you the enemies of your own souls?" Then they ask me, "What shall we do?" Certainly this is a good thing, for then I can say to them, "Believe on the Lord Jesus Christ, and you shall receive salvation." But then they do not know the meaning of salvation, so I tell them it is everlasting life, and that before getting it they must know themselves to be sinners. Then I asked whether they know what sin is, and they answer—stealing, covetousness, and abuse. They say, "When we die, we shall find out what our state is to be." I tell them not to wait till then, for if they believe on Jesus now, they may be sure that their state will be a happy one then. One woman, whose child had just died of cholera, asked me what had happened to her. This child used to listen with great pleasure to the Gospel, and the mother told me she had died with the name of our Lord Jesus on her lips, so I rejoiced, and told her that this is the Name that saves those who believe in it. The mother said, "What shall I do? shall we see her again?" "Yes," said I, "you will see her again, either in joy or in misery, for there are only two places after death,—heaven for those who trust in the Saviour, and hell for the unbelievers, so now tell me what you believe in. I fear you trust in idols." But she said, "No, in one God," and asked me to teach her to pray. So I taught her: "Create in me a clean heart, O God, and renew a right spirit within me."

'I told Miss M. about this, so she went next day to see the woman, who from fear or shame perhaps, denied having said that about her daughter, so we cannot tell what is the truth, but I know she has listened well since.

'Listen to the story of another woman, who is old and very poor, but what says she?—that she has never sinned. She listens well, but, poor thing, it is evident from this that she is in great ignorance. There is one Hindu woman, named Lachmi, who has a stone placed in front of her house for worshipping. I asked her, "Do you really pray to this god which has no life, because it has no breath? You should worship the one true God; you are making a great mistake." She said, "Our fathers and mothers worshipped this god; it is our religion—how can we give it up, for people would then have nothing to do with us? I am the daughter of a Brahmin." Then I said, "O Lachmi, in the last day God will be angry with you for being an idolater;" and she replied, "God will do as He chooses, we are all in His hands." I told her that these idols will pass away, and begged of her to believe in the Lord Jesus Christ.

'Now about the house of a Mohammedan. He said to me, "We do not wish our wives to be taught like English people, but to remain in ignorance." I felt very sad about this foolishness, for his wife likes to listen to God's Word, but I cannot go again, as he has forbidden me. Another woman, an unfortunate

widow, who listened with great pleasure, came to me one day crying, and said that her mother-in-law had got very angry with her for listening.

'Listen about another Mohammedan woman, who boasts so much that you would think she is perfect in her own eyes. I told her that we are all great sinners, and can do no good thing without Christ, who has done all for us, and taken upon Himself the heavy punishment of my sins, and her sins, and all our sins. I asked her to believe on Him, and give up Mohammed, who was but a man. So she said, "Then what do you call Christ?" I said, "He is Himself God." Then she got very angry and said, "I believe in my prophet,"—when I begged her not to deceive herself. A woman asked me to sing a hymn, when I sang about the happiness of heaven, and then went away, making my salaam.'

REPORTS FROM BARRACKPORE.

STATISTICS.

Zenana Missionary, ...	MISS GOOD,	1871
" "	MISS PANTIN,	1881
Assistant Zenana Missionary, . . .	*Miss Limond*,	1872
" " "	*Miss Sleigh*,	1875
" " "	*Mrs. Chalke*,	1876
" " "	*Miss Scott*,	1881

Native Female Christian Teachers, 16. *Names:* Bindhu, Mary, Shorno, Rebecca, Mookto, Joanna, Proshonno, Susan, Shodaminee, Shotto, Eliza, Shanto (1), Rajho, Mookada, Shanto (2), Leah.

Pupil-Teachers, 3.—Kyanto (Christian), Ganoda (Hindu), Upin (Hindu).

Bible-women, 2.—Punio and Korunna.

MISS GOOD'S REPORT.

'In sending an account of the work carried on at this station during the past twelve months, I am thankful to be able to tell both of fruit seen in the way of conversion and of extension in our field of labour. To God be all the praise, for it is He who hath heard our prayers and blessed our efforts.

'In last year's report I mentioned a widow who had been a regular pupil for some time, and who had been *very* ill, as one over whom we yearned, and in whom we had good reason to hope God's Spirit was working. This year, in the month of May, we had the joy of seeing her overcome all the difficulties in her way and come forth boldly to be received into the number of Christ's flock by baptism, bringing her two little girls with her. This widow was a pupil of Mrs. Chalke's, and she will give details of how she came, and of the effect of this step upon our work in her village. Then, a little later on, we were again cheered by seeing another pupil (the one called in Miss Pantin's report the Chota Bow), *with* her husband, forsake heathenism, and openly profess their faith in Christ. Others among our pupils have told us of their earnest desire to become Christians; but their way is hedged up with difficulties, and at present they see not how they may come. Will our friends at home continue with us in prayer especially for them, that He in whose hand is all power may both strengthen their faith and remove in His own time what seem to them and to us (except to the eye of faith) insurmountable difficulties and obstacles? But

nothing is too hard for the Lord ; and those who are now not only themselves rejecting Christ, but hindering those who would follow Him, can by His mighty power and grace be brought, like St. Paul, in faith and obedience to His feet.

'I was greatly interested a few weeks ago, when visiting some of Miss Sleigh's Zenanas, to meet with a very old woman who has, with a child-like simplicity, laid hold of Jesus for salvation. She seemed to drink in every word as I read to her portions from St. John's Gospel and the Revelation. She has not at present sufficient courage in her old age to think of coming forward for baptism, but this may yet be given to her. When spoken to about it one day, she said, "Won't the good Lord let me go into heaven without it? can't I go as I am?"

'The fruit that we have been permitted to reap has not been reaped without trial and without opposition. We have met with both, though the joy of seeing some precious souls safely brought into the fold of Jesus has far outweighed the trials. We have had reproaches and insult poured upon us. Our *best* school, that was so flourishing last year, is now the smallest. Bright and promising pupils have been withdrawn, and for a while at least some of those whom we longed to influence for good are forbidden to come near us ; and Zenanas have been closed, though not nearly so many as we might have expected. On the other hand, however, we have been able to open new work, and, as Mrs. Chalke will relate, the schools in Khurdah and Athpore, started since the baptisms took place, give her more than enough to do, and we are greatly in want of more native assistants. The school in Katalpara, for which we receive such kind help from home, has done well this past year. The numbers have kept up, and the Government Inspector has expressed much satisfaction at the progress made by the elder girls. Miss Scott has been giving a good deal of time the last six months to this school, and we are hoping that Charu, who is still the first girl, and Chomatka, who is second, will be able to pass, in January next, the Scholarship Examination. Korunna has carried on her work steadily and faithfully in the Zenanas of Katalpara, though often in much weakness of body, during another year, and she has now gone to the hills for a thorough change and rest—hoping that when she returns she may, with renewed vigour, be enabled again to work for Christ among her own country-people.

'Miss Limond has also gone away to Simla on leave, as she was very much needing change. Her pupils in Shamnugger and Nawabgunge, the villages where for many years now she has been working, were *very* sad at her going away. God grant that much of the seed she has been permitted to sow may spring up and bear fruit. That in *some* at least of her pupils' hearts the Word taught has taken root we have every reason to believe. This school at Shamnugger has continued small throughout the year, but the one at Nawab-gunge has done well, and there has been somewhat less opposition than usual to contend with, in the carrying on of our work in that place this last year. The Echapore school has fluctuated a good deal, principally on account of the baptisms. Strange stories, when such an event takes place, are floated about, one of which was, that we had run away with five children and put them on board some ship, and sent them off somewhere. It is very hard to make people, especially those living in villages, believe that we should never dream of doing anything with their children, except teach them and try to make them happy ; and that only those who are of an age to choose for themselves can be received by us, unless they are brought by their parents or guardians. But in spite of all that has happened to hinder, we have now thirty-two girls on the

roll, and hope to send up one pupil from this school also for the Scholarship examination.

'The good supply of dolls and other presents received from kind friends in England, gave as usual great pleasure to the little people, who were the happy recipients of them. Most of the elder girls now prefer nice jackets or boxes instead of dolls ; but as we have lately opened *three* new schools, I am hoping that our number of dolls will be again large, as those who have never had an English doll generally think nothing so attractive as *that* for their first reward.

'*Converts*' *Home.*

'I am often very thankful that Barrackpore has the privilege of having the Converts' Home. I believe it is especially pleasing to God that there should be such an Institution, and it is a source of the truest joy to me to have the charge of it. Towards the close of last year it was an earnest prayer of mine that God would very manifestly show His approval of our having this home, and that more converts might be sent to us. For a while no very direct answer came in the way of numbers, but in indirect ways I realised the prayer was being answered. At Christmas we were able, having plenty of accommodation, to have a nice gathering of all the converts of past years that I could get, and some who had not met for some time spent here a few days together in happy intercourse. I hope to have a similar gathering again this year. Nobin and Shanto have continued throughout the year, the former occasionally helping a little in school-work, and when not so employed doing a little plain work and study for her own improvement, and the latter spending some hours daily in work, by which she earns a good deal towards her own support, and the rest of her time in lessons.

'Since May, the widow from Debpara and her children have been with us ; we like having some little ones in our family, and the youngest, Aurobinda, is a great pet with all.

'The Chota Bow, whose baptism we have spoken of, does not live in our home, as she and her husband have relatives in Calcutta, who are Christians, and they live with them. Recently we have received from the American mission a convert of theirs. Her name is Kooshom ; she has only just been baptized, but appears a nice woman, one truly taught of God's Spirit, and we are hoping that her daughter, a girl of eleven, will join her in a few days.

'Many friends in England will have heard of a former pupil of Miss Mulvany's, at Lucknow, who has been talking of becoming a Christian for some time. Last year, when I was staying with the missionaries now in that station, I went with Miss Childs, who, since Miss Mulvany left, has been visiting this Zenana, to see this widow, of whom I had often heard. Soon after that she was sent to Benares, where she has been visited by the Zenana missionaries living there ; and last week, when I returned from my visit to Simla, I had the happiness of bringing her back with me. She is being prepared for baptism now, and we hope on Saturday to have another holy, happy day, rejoicing over another wanderer brought home to the Good Shepherd.'

Miss Pantin's Report.

'My work during the past ten months has only been preparation-work. I cannot write of any actual mission-work done, only of what I have seen done. Still, this has been a very happy ten months. God has been very good to put me to work with dear Miss Good, and at such a pleasant place as Barrackpore.

The first three months I did very little else but study Bengali, occasionally going to see a school or some houses with one or other of the workers here. Then I began to go to one of Miss Sleigh's schools twice a week to teach a backward class their letters in order to get a little practice. Next Miss Good gave me some houses to go to once a week with a Native teacher.

'As I know more about them than any others, I will write about them. But you must understand that I only went there to learn—not to teach. Sometimes I give a reading-lesson, or put some knitting straight—nothing more yet. It will be very nice when I can give Scripture lessons myself.

'The houses that I go to are at Echapore. I will tell you about my first visit to them in April, and then about them as they are now.

'The first house I went to with Mary (native teacher) was the house of the "Little Bow." We went up a flight of steps, outside the house, to what I thought was the roof. So it was, but there was another room built on the roof, and we went into that. The Bow brought a nice mat and put it on the floor for herself and the teacher to sit on, gave me the stool, and took out her books and began to read. Meanwhile I looked at the room. It had a bed and boxes, and potatoes and grain, and brass eating-vessels, and clothes and various other things in it, but they were tidily arranged against the side, so as to leave a clear space in the middle of the room. What struck me most was an alcove in the wall, with pictures of Hindu deities. I wondered whether the Bow ever did puja before them. She had such a bright intelligent face that I could hardly think she did. She was young, about twenty-one, with a fair skin, and rather pretty. While she was reading another woman came in. She was only just a beginner, so I heard her read. When the "Little Bow" had finished reading and done a sum or two and some writing, the Scripture lesson came. The Bow read for herself. I could understand enough to make out that she was reading about the miracle of the Loaves and Fishes. Then the teacher took the book and asked questions to see if she and the other woman understood the history, and then spoke to them a little about the love of Him who had so tenderly cared for the multitudes. Both women listened very attentively and asked several questions.

'As we walked to the next house, I found out that the "*Little* Bow" was so called because she was the younger of two Bows (daughters-in-law) of the same house; that she was of the Brahmin caste, and that her husband got his living by managing a Bengali "theatre," *i.e.* by going to different places and superintending the representation of plays about the Hindu deities—a sort of Bengali miracle-play.

'At the next house a very pretty fair woman, also of the Brahmin caste, read. She is called "Shorut's mother." Shorut is a little thing who goes to Miss Good's school at Echapore. There are two younger children, who made the reading lesson very hard work. I could not wonder that the mother did not seem very interested. I only wondered that she tried to read at all. Another girl came there to read also. She is called Rajio. She is no relation of Shorut's mother, but is very fond of her, and often comes to her house.

'The next house I went to was a poor one. I had to sit on a small bit of board on the mud verandah, and the teacher on a sack which had once had rice in it. Yet I enjoyed going to this house, for the two who read in it cared so much for their Bible lesson. They were only just beginning to read, and were very stupid; it seemed as if the elder would never understand that k-a spelt ka. But when Mary began to read to them from the Bible, and to speak to them about the sinfulness of their own pujas and the holiness and love of Christ, they quite took that in. "Your book has such nice words in it," they said. Our

fourth and last house was like Rommenie's in being a poor one and belonging to low-caste people. A girl about Rommenie's age read in it, but better-looking, and with a nicer saree on than poor clumsy Rommenie. She could read better too ; she could read the New Testament very fluently. But she did not seem to care at all for her lesson, and Mary had to reprove her for not preparing her reading. Her name is Shiedoo.

'And what are these houses like now, months after? The "Little Bow" is not there any longer. Her interest in her lessons kept on very steadily, and several times she said she wished her husband thought as she did ; but it seemed, from what I heard, as though it could never be. In the very hot weather we close work for a month. When we went to her for the last lesson before closing, she asked us to pray for her and her husband. When we began again the Bow told Mary that her husband was going to become a Christian, and next week he meant to take her to Calcutta. We could hardly believe it, but it was quite true. A relation of this young man's is the Pastor of a native congregation in Calcutta, and had been trying all he could to influence him. For months he had been a Christian at heart, but afraid to tell his wife. In the end we don't know which spoke first. I think the Bow wrote to their relation the "Padre," and he told each about the other. But at all events when the man found out his wife's mind he took her to live at the house of the "Padre." They remained there about six weeks to receive further instruction, and to prove that they were really sincere and consistent, and then on Sunday, August 20th, they were baptized together. Miss Good and I went to see them baptized. It was so beautiful to see husband and wife come together! It was very nice too to see that the Bow had put on her finest saree and all her jewels, as for the most joyful occasion, and indeed she looked as though she felt it so.

'And Shorut's mother : for some time I thought she cared nothing for her lessons. Then she began to listen with more interest, and one day she surprised Mary by telling her that she wanted to become a Christian. She wanted Mary to take her and her children away in a gari that very day ; but Miss Good does not think it would be right to take her away from her husband. The same "Padre" who had so much influence over the "Little Bow's" husband knows him too, and talks to him about Christ, and says he listens. So we are waiting and praying for him. I hope by next year this husband and wife too and their three children will be Christians. Rommenie has gone away to Calcutta, but her aunt still reads and listens as before ; and Shiedoo reads too just the same. I wonder sometimes why she likes us to go there, and hope that some day God the Holy Spirit means to rouse and make her care for what she has heard of so long. Will you pray (1.) for the "Little Bow" and her husband, that they may walk worthy of their high calling ; (2.) and for Shorut's father, that he may be turned to Christ, and for his wife, that she may be kept steadfast ; (3.) for Shiedoo and others?'

Miss Limond, having been sent away for rest and change to Simla, will not this year send any report of her special portion of work, though we are glad to know that it has been much prospered and blessed.

Miss Sleigh's Report.

'The village of Bhatparah has improved even more than it did last year. Instead of twelve houses I have twenty now, and a great many more listeners who gather round Punno the Bible-woman and me and desire to hear the Scriptures. Among the listeners there is a very old woman who drinks in all she hears, and

is very attentive and interesting in her conversation upon religious subjects, but when she was asked if she would like to be baptized, she exclaimed, "Ah! cannot I be saved without doing such an act?" Poor creature, she has not yet understood what an essential gift of grace it is to receive baptism, and so to gain the blessed privilege of obeying our Lord's command.

'My three Thakoorpore houses in this village are still open to me, and the pupils in them have not lost any of their love for learning. They were only beginners last year, but now are able to read their *Peep of Day* fairly well, and take a great interest in it. The priest belonging to one of these houses, and whom I mentioned in my last report, is my best friend here. He tries his utmost to persuade the other priests to send their girls to school, and has succeeded in some cases; of course he sets the example by still sending his daughter. Only nine priests send their girls to be educated, which is very sad, considering there are so many of them! I am so anxious that they too may allow their girls to attend, and I would desire your prayers that our Lord may open their understanding that they may realise what a blessed gift He is offering them and their children, even the gift of the knowledge of His own revealed Word, whereby they may be saved. The school numbers are however improving, and the greater part of the children are Brahmins. I have had much trouble throughout the year to get these girls to attend. One cause was that my Hoskareh had to leave me because her husband lived far away from the school, and I found it difficult to find another woman in this village to call for the children, and the poor little ones cannot come by themselves. And when I did get one she took some time to get into the work, and meanwhile the number had decreased. I was very pleased to get this woman, as she used to be one of Miss Good's Ketalpore school girls, when she was quite a child, and so she takes a great interest in school-work. The children began to come pretty regularly, and the numbers to increase, and I was just about congratulating myself that the school would soon thrive as it did before, when an avaricious pundit of one of the boys' schools in this village cast his jealous eyes upon the Government grant given to my girls' school, and thought if he could abolish it altogether he would then get the grant for his boys' school. So he set to work by obtaining a promise from the chief priests that they should use their influence to prevent all the people from sending their girls to school. The parents readily heard the proposal, and withdrew their girls. Our friend the priest and his friend and the woman who rents her house for the schoolroom were the only exceptions. The latter was so very much persecuted by the old priests that she very nearly asked us to leave. But our friend the priest said that if we had to do so he should certainly give us a schoolroom in his house. A letter from Miss Good to the Head Inspector of Schools put a stop to the pundit's zeal on behalf of his school. My school is slowly recovering its strength, and I hope by God's blessing it may have no more of these attacks. In the midst of this strong opposition the Mohammedans came from this very village and asked us to open a school in their Para, and so we did. They have given us a nice schoolroom free of rent, and I am happy to say the school is getting on very nicely. The greater number of the girls who attend this school are of the lowest Hindu caste, but I have had a few more Mohammedan girls within the last two days, with a promise that more will come after the puja holidays. All these Mohammedan girls speak Bengalj.

'My school at Getiparah in the village of Monirampore was seriously affected on account of Shushila's mother's baptism. She did not live very far from this school, so when she went away to be baptized the people were so enraged at it that they stopped as many as they could from sending their girls to school. The disaffection spread all over the village, and I was not permitted to hold the

school in the same house any longer. After much trouble and searching I found a place for our school in a fisherman's cottage. The girls come very regularly now I am glad to say.

'My Zenana pupils did not stop reading; all the houses were open to instruction as usual, and among them I have a very interesting pupil, who is very anxious to be baptized. Her name is Golapie, and she has a husband and two children. She does not see her way clear yet to come out to be baptized, but we want friends to make this a special prayer for God to open the way for this woman to come out of heathenism.

'While on my way to my work at Bhatparah I distribute Bengali tracts to the men and schoolboys. Among the latter there is a very nice Brahmin boy, who anxiously reads all the tracts he gets, and values them so much that he is carefully putting them together to have them bound up into a book. He has learnt the prayers they contain, and has repeated them to me. He told me one day that he knew his father would get angry if he heard him pray; so that no one may see him praying he gets up to the top of a tree and prays there to his heart's content.' "O Thou that hearest prayer, unto Thee shall all flesh come."'

Mrs. Chalke's Report.

'Perhaps you have ere this heard some news of the baptism of the young Brahmin widow of Monirampore (Deparah). She was baptized in the first week of May, just four days after she left her home, having been a day or two previously to the occasion examined by Dr. Baumann, and thought fit to receive the holy rite. Her two girls, named Shushila and Aurobindu, the former ten years of age, and the latter four, were, by her own desire, baptized on the same day with her.

'The baptismal ceremony was the most impressive I have ever witnessed; it took place at Barrackpore. There were about seventy people present, and some were prevented attending owing to a storm we had just then. Some friends working in our and other Societies took all the trouble to come up from Calcutta for the occasion. Dr. Baumann administered the Sacrament. He began by singing a suitable hymn—our native teachers, and those of us who were not required to be near the font, forming the choir. After the hymn Dr. Baumann gave a beautiful address on the solemnity of baptism, and then he baptized our dear convert, the Rev. Mr. Parker standing sponsor for the children.

'A very high-caste Hindu pundit (in fact, a priest) remarked to me on coming out of church, "The service was most beautiful, and the vows very holy; how I wish there had been many Hindus present to see what I have seen to-day!" Since then he told me he went and related all that he had witnessed to his friends and neighbours in his village (Bhatparah), where we have two schools and many Zenana pupils under instruction, and some who know much of Christianity replied, "Then, if that is all, and you are not made to eat anything quietly (meaning beef), why, we would ask for baptism *to-morrow*." The pundit has begged us to tell him when we have an adult baptism again, and he will bring a great many of his friends to witness what he had himself enjoyed so much. He is a secret believer, but tells me he does not think he will ever have the courage to take the step this young widow has done. I told him it was simply because he was wanting in love and faith, and that if he very earnestly prayed for these two things he would be abundantly supplied, as love to God *must* overcome the fear of man, which is so inherent, in a Bengali

especially. The widow was under my instruction for six years; her husband was head clerk in the Judges' Court at Calcutta, but he has been dead now four years.

'Her coming out has quite closed all my work in Deparah, where I had a most promising school and a few very nice Zenanas. A girl from this school passed a very successful Government examination at the beginning of the year, and for some months, till the school closed, she received a reward of Rs.2 per month from the Government Scholarship Fund, and would have been entitled to receive this sum for two years had she continued her studies. We tried often to get her friends to allow us to teach her, even in her own home, but they were too much afraid of offending the widow's guardian by allowing us to do so, as he is the headman of the village.

'I think I have already made my report too long—so will only say, we have, since the work in Deparah closed, opened two new schools, both of which are under my care, and are getting on very hopefully. The one is in Athpore, a small village between Bhatparah and Shamnagur, with about twenty children, who pay a small fee of four pice each; and the other at Thurdah. The school here has been from the beginning very successful, although it is only three months old; there were 75 names on the roll last month. They are to pay fees from after the pujah holidays. This place is full of priests, and I am afraid I shall find it difficult to keep the children when they are more advanced. As it is, just two days before closing, several of the priests' daughters were stopped from attending, because, they said, we had been teaching them too much about Jesus! This, of course, is a good testimony to our work, and we know, "He that is for us is stronger than he that is against us."'

AGURPARAH.

STATISTICS.

MISSIONARY STAFF.

Zenana Missionary, ...	Hon. Emma Sugden,	1881
" "	Mrs. Nisbet, .	1881
Assistant Zenana Missionary, . .	*Miss Thomason*, .	1881
Native Christian Teachers, 2.		

NARRATIVE OF THE AGURPARAH WORK.

Inquirer.—Have you really anything to tell us of the work at Agurparah? We thought it had been quite discontinued, and that 'poor Agurparah' was deserted and left.

No, thank God, it has not been quite so dismal as that. Indeed, we hope we may drop the adjective now, and write no more of 'poor' Agurparah, but look forward to brightening days of Gospel light and knowledge and increasing sunshine, and fruit to be gathered in for the Lord, who watches over all the vineyard.

'From amongst the missionaries sent out in October 1881, two were appointed to work in Agurparah, Mrs. Nisbet and the Hon. E. Sugden. The latter, however, in order that she might have a better chance of learning Bengali as quickly as possible, and without interruption, and, at the same time, get some insight into the working of a large station, was located first of all, and for some months, with Miss Good and her party at Barrackpore. Mrs. Nisbet, however,

went direct to Agurparah, and of the little she has been able to see and do in Agurparah we can give some accounts.

Perhaps, however, you will like me to tell you that after passing her first examination, Miss Sugden spent her September holidays in a trip to Ceylon, wishful to carry as much health and fresh brightness into her opening work as possible, and we are waiting now to hear of settling in, and first endeavours, prayers, and plans in the corner of the field allotted to her care.

Inquirer.—Assure her that we shall follow her future with much interest, and will not cease to pray that in the Great Harvest Home she may have rich bright sheaves to carry to her Lord. But now tell us, please, what Mrs. Nisbet says.

Perhaps first I had better give you a few of Mrs. Nisbet's statistics. She says :—'I have four schools and twenty-seven Zenanas, besides many houses where the Bible is read and listened to eagerly by both women and children.' And then she adds: 'There is not one who will not listen most attentively if you tell them of the mighty works of the Great Creator. But they do not so well understand the love of our Divine Saviour, but sometimes confound Him with one of their own gods, whom they call the Protector of the World. They do not disbelieve us when we tell them of the works of love which Jesus wrought, but, at the same time, they cannot comprehend that they must give up worshipping their false gods if they wish to be followers of our dear Lord, thinking that they can believe in Him, and yet bow down to their idols of wood and stone, as their forefathers have done for countless generations.'

How this feature amongst our Indian missionary work reminds us of the Samaritans of old, who, though 'they feared the Lord, served their own gods'!

Yes, and Mrs. Nisbet adds : 'They cannot give up their "customs" even to wholly follow the Lord,' reminding us of the young man who cared not so much as to distribute his goods to feed the poor, and then come and follow Jesus. And can we feel astonished at them when we look within, and see how few there are among us who 'give up' anything for the sake of Jesus? Our pride and our selfishness, and a hundred other failings, are like mountains across our path. Oh for strength to set a better example to the heathen around us, and then should we not find our work more successful? I think our Indian sisters would not fail to wish to follow in our footsteps if they saw us really and truly 'the children of God.'

Inquirer.—What does Mrs. Nisbet say about her schools?

She speaks of four, and adds that she always likes visiting and teaching in them much, and finds her small knowledge of Bengali less of a drawback amongst the children than elsewhere. 'Many of them,' she says, 'are bright, and seem to enjoy saying their lessons as much as I do hearing them. One thing always strikes me much, and that is the great attention of the children during prayers, silent and reverent devotion until the Lord's Prayer is begun, and then all together, and from their very hearts, they join in that.

I also find that when singing hymns these little ones unite most earnestly, and their little faces light up with joy, and apparently realising *fully* what each word means. And, oh! how earnestly do I long that each word spoken of Him or for Him may soon bring many many of these little ones to seek His face, and to truly know and love Him.

Inquirer.—What is Mrs. Nisbet's account of her Zenanas?

Very much the same. She says, 'My Zenana work gets on pretty well. There are a good many more Zenanas ready to open and wishing for visits, but I cannot take them on till I can get more assistance. I begin to understand Bengali when either read or spoken, and we can pretty well follow the Bible-

women when they are reading and explaining, and so I go round to all the different houses with them, and it gives me unutterable joy to see the faces of the women light up when the Bible is read, and sometimes they will ask many questions about the subject brought before them.

'The other day one of the Bible-women and I went across the river to a place called Kootring, on the other side, and after visiting all our houses there, we were returning home, when we saw a number of men and women under a shed making ropes; so we entered, timidly enough at first, but soon remembering that we were the servants of God, and that He had promised that His presence should go with us, we walked to the extreme end of the shed, and asked if, while the people were busy working with their hands, they would listen to the Bible. "Yes, yes," was their unanimous reply, and soon they made us quite a comfortable seat by heaping up a lot of bark. Then we read to them about the Fall of Man, and explained it, and they all gave willing attention; and when we were leaving, asked us to "come again," which we promised to do, after distributing several small Bengali Bible portions amongst them.'

Inquirer.—This distribution of God's Word seems a very happy and hopeful portion of the work at the present time.

Yes, Mrs. Nisbet says so very specially. She writes: 'It is becoming quite a usual thing to hear little boys in the streets as we pass along ask for a book. At first I thought it strange, because they must know that certainly we should only give really *good* books, with something of God in them, or of what we ought to be as His children. But now I cannot help thinking that these young minds have been ploughed by some good Christian teachers, either in mission schools or elsewhere, and left thus for the good seed to be sown, so that now these young people are just hungering for it."

Again: 'Yesterday, as I was passing up a lane, I heard pitiful voices shouting after me, and turning, I saw two men who each were asking me for a book. "Mem Sahib?" said they, "have you books?"

'Yes,' I replied; 'will you buy them?'

'I will,' said one. But the other, looking very sad, explained that he was too poor, but begged I would *give* him one.

'Very well,' I replied, 'provided you will read it, and be prepared when I pass this way again to tell me what you have read, I will give you both portions; and I did.'

So is the seed being sown beside all waters, and we look for fruit.

'Be not weary in well-doing.'

'BESIDE all waters sow,'
Though small thy meed of grain,
The Lord will care bestow,
The sunshine and the rain.
'Beside all waters sow.'

'Beside all waters sow,'
Chase back each rising fear;
In faith and courage go,
Thy Lord, thy Help, is near,
'Beside all waters sow.'

'Beside all waters sow,'
Not yet thine eyes may see
The germ unfold, and grow
To rich maturity—
Yet by 'all waters sow.'

'Beside all waters sow,'
'And after many days'
Thou shalt return, and, lo!
A harvest meet thy gaze!
'Beside all waters sow.'

'Beside all waters sow,'
An eye that never sleeps,
With higher love than thou canst know,
Its watch untiring keeps.
Then 'by all waters sow.'

'Beside all waters sow,'
Heav'n's morn is hastening,
When sowers, reapers here below
Shall Hallelujahs sing.
'Beside all waters sow.'

HORSFORD VICARAGE. M. B.

Supposed Dialogue in a Mission Bungalow.

By A.L.O.E.

CLARA, *a Young Missionary, at her desk.*

CLARA [*laying down her pen*].—I cannot write the report to-day; my head aches as if it would burst, and my heart—my burdened heart—[*Enter* MISS Z., *an elder missionary.*]

MISS Z.—What, dear one, in tears! Has anything occurred to distress you?

CLARA.—I think that something is always coming to distress one. I was just trying to write my report home, as the mail goes to-morrow, but it is no use trying. How can I give a bright, rosy account when—[*she is too much agitated to go on.*]

MISS Z.—Shut up your desk; you are not well; nay, do not look so

wistfully at the dictionary, you have been quite long enough at lessons to-day. Come and sit beside me, dear Clara, and tell me all your troubles. You have over-worked, and this has an effect on your spirits.

CLARA [*seating herself beside her friend*].—It is not work that I mind, I like it. But—but everything seems against me; I am just in a sea of troubles.

MISS Z.—Tell me your difficulties, dear; perhaps God may enable me to speak a word of comfort.

CLARA.—The worst is—you know all about it—that dreadful conduct of Amt Ullah.

MISS Z.—It has been a trial to us all.

CLARA.—But to me worse—far worse—than to any one else. I had been so fond, so proud of that woman, and thought her the first-fruits of my labours. I had written home such glowing accounts of her conversion. Oh! how I wish I had burned every one of those letters. They came back to me *in print* by last mail! It half broke my heart to read them. —[*Weeps.*]

MISS Z.—Nay, love, you must not give way thus. You have been deceived; we all are sometimes deceived; it teaches us more earnestly to pray for wisdom.

CLARA.—You warned me not to trust so implicitly in one whose motives you doubted; but I was so proud, so self-willed!

MISS Z.—I had bought my experience, and bought it dear. But even as regards that woman, hypocrite though she appear, we must not give way to despair. She may yet be given to our prayers.

CLARA.—Then I have just had such a worrying visit from that (so-called) Christian widow, Deborah. I am supporting all her three children at school, and really I do not know which way to turn for the means to do it, for of course I do not charge this expense to the Mission.

MISS Z.—Deborah's are promising children; they always seem nice and good.

CLARA.—I wish that I could say as much for their mother; but she's the most ungrateful creature that ever I knew. Here am I putting myself into real difficulties about her children, and she comes to me with a grumble because they are not so well dressed as Zainat's! Then she asked me for clothes for herself, though I knew that you had supplied her. There was not a word of gratitude, only the perpetual 'give, give, give!'

MISS Z.—We must not seek for gratitude, Clara; what we do we do to the Lord. You are supporting those fatherless children for Christ's sake, taking them from the influence of a mother who would not lead them

in a heavenward path. Be happy in the thought that the Saviour will say, 'Inasmuch as ye did it, ye did it unto Me.' Have you any more troubles to tell?

CLARA.—I am so discouraged about the language. I often think that 'wilds immeasurably spread, seem lengthening as I go.'

MISS Z.—You have passed your examination, and won credit for doing this so soon.

CLARA.—But to-day in the mahalla near the gate (I need not mind telling you), the women spoke such a jargon that I could no more understand it than if it had been Chinese. All their jabber had but the effect of giving me a splitting headache, and I came back, feeling that I was utterly exhausted, and no work done!

MISS Z.—These Cashmiris do puzzle one sadly. You must not be disheartened, because you are sometimes employed in what appears to be but digging out stones. The sowing will come in time—ay, thank God, and the reaping too!

CLARA.—I do not think that *I* ever shall reap. I sometimes fear that I am not fit to be a missionary at all! [*bursts into tears.*]

MISS Z. [*cheerfully*].—Have a care, Clara dear! the wolf-dogs are on your track!

CLARA [*raising her head*].—The wolf-dogs! what do you mean?

MISS Z.—I have often thought that Satan may be said to keep a pack of wolf-dogs, with which he hunts by night. By daylight we see and hear them not; our good steeds of Zeal and Hope bear our chariot lightly forwards. But when dusk falls, and we are belated, then sometimes we hear the wolves yell in the distance; nay, at times we see their dread forms approaching in the twilight.

CLARA.—You are so fond of allegory! What do you mean by wolves?

MISS Z.—Discouragement, Depression, Distrust, and—but I scarcely like to name the monster—Despair.

CLARA.—Do you look upon these as temptations from Satan? I thought them but natural human weakness.

MISS Z.—Nay, Clara, it is far better to recognise the enemy's work at once. These *are* the hunting-wolves of Satan. When Zeal is active and Hope is strong we outstrip the wolves; we hardly know of their existence; but the way becomes rougher, the light dimmer, Zeal perhaps flags, and Hope takes to stumbling,—then comes the missionary's hour of peril.

CLARA.—The wolves are after me now. But what if I *cannot* outstrip them?

MISS Z.—Then, beloved, *you must fight them.* Have you not the strong

staff of prayer? have you not the sword of the Spirit? Overcome Discouragement with the Saviour's word, *What I do thou knowest not now, but thou shalt know hereafter.* Strike at Depression with the cheering promise, *Light is sown for the righteous, and gladness for the upright in heart.* Distrust—hateful wolf—should be slain with the word *God is love*; and as for Despair, crush him with the assurance, *In due time ye shall reap, if ye faint not. Your labour is not in vain in the Lord.*

CLARA.—Oh! if you were always by my side, I think that my Zeal would not so often tire, or my poor Hope stumble!

MISS Z.—Dear girl, is there not One who hath said,—*Lo! I am with you always. Fear not, for I am with thee?* Will you lean on an earthly staff, when the strength of Omnipotence is engaged on your behalf?

CLARA.—I feel that I have been wrong, very wrong, to let Discouragement and Depression so gain upon me. Distrust is still, I hope, some way off, and as for Despair (*smiling*) he is not in sight.

[*Enter the bearer with letters.*]

MISS Z.—The English mail! how nice!

CLARA.—I expect no letters. My people write regularly once a fortnight, and I had my budget last week.

MISS Z.—Yet here is a letter for you.

CLARA.—I do not recognise the handwriting. [*Opening the letter, a ten-pound note drops out.*]

MISS Z.—Your unknown correspondent seems to be a good one.

CLARA [*after reading a little*].—Oh! how my want of faith is rebuked! Here is a stranger, one that I scarcely know by name—sending me £10 for Deborah's children! Blessings on her! what a relief!

MISS Z.—Help most opportune and welcome. I should not wonder if reading that letter has half removed your headache.

CLARA.—And hear what the dear lady writes, *We are constantly praying for you.* Is not *that* a comfort—a support?

MISS Z.—Yes, Clara, and one that we should regard as a special gift of love from the God of Love. He knows our difficulties, our perplexities, our trials, and He raises up for us generous sympathising friends. Do you not feel better now?

CLARA [*smiling through tears*].—Yes, Zeal and Hope are again off and away, and the wolves—they are all left behind! *Praise the Lord, O my soul!* Now I can write my report.

Praise and Prayer.

'And Aaron and Hur stayed up his (Moses') hands.'—EXOD. XVII. 11, 12.

'Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed.'—HEB. XII. 12 (*R.V.*).

WHAT suggestive thoughts are here given for all anxious to work for Christ at home or abroad! To *lift up*, *i.e.* strengthen, the weak hands and knees of the faint and weary, and *to make our own paths so straight* that they, following in our steps, may not stumble, but be led by us into the way of everlasting life.

THANKSGIVING.

For God's mercies through the past year.

For those who have entered into the 'joy of their Lord.'

For all light given in darkness, and for many answers to prayer.

That many have heard and responded to the call, 'Go, work to-day in My vineyard.'

For all those who have been baptized this year, and for tokens of God's Spirit working in the minds of others who have not yet come forward.

SUPPLICATION.

For those suffering from illness or difficulties in their work, that in all they may see God's will.

For those who have gone on the Zenana Mission to India this autumn, that they may have health and strength given them to labour for Christ.

That this New Year may bring to all of the King's servants more of His wisdom and patience in teaching, ruling, and helping others.

For those seeking the Truth, that they may find it, and for those who have sought and found, that they may hold it fast unto the end.

Special requests for Barrackpore:—

For a pupil who is very anxious to come forward for baptism; although of age, she is young, and there are many difficulties in her way.

That difficulties concerning the property of the convert from Debpara may be overcome.

For rich blessings for those in our own Converts' Home, and for help and guidance for those who have the management of it.

'*Send out Thy Light and Thy Truth, that they may shine upon the earth, for, until Thou enlighten us, we are but as earth, without form, and void.*

PROPOSED CYCLE OF PRAYER.

Sunday.—For blessing and help to be given to each of the Missionaries.

Monday.—For the Bible-women and Native helpers.

Tuesday.—For the schools and converts.

Wednesday.—For the Normal School in Calcutta and the Alexandra School in Amritsar.

Thursday.—For those who are visited and taught in the Zenanas.

Friday.—For the Medical and Village Missions.

Saturday.—For more labourers, both Europeans and Native, and an increase of missionary zeal at home.

Sunday.—For the Native Christians, and an increase of a missionary spirit amongst them.

Monday.—For Madras, Ellore, Palamcottah, Masulipatam, Sacheapuram, Trichur, Trevandrum, and all the stations and work in South India.

Tuesday.—For Calcutta, Barrackpore, Agurparah, and Krishnaghur.

Wednesday.—For Bhagulpur, Burdwán, Jabalpur, Mirat, and Karachi.

Thursday.—For Peshawur, Amritsar, Batála, Simla, Jullundur, Jhandiala, and the districts.

Friday.—For an increase of love and zeal, wisdom and discernment, amongst the missionaries.

Saturday.—For wisdom and guidance to be given to the Committees both in England and India.

Here—and—There:

OR, HOW SHALL WE IN ENGLAND BEST FORWARD THE WORK IN INDIA?

EXTENSION?

THE very solemn question which the above word indicates and asks, has been, during the past months, brought urgently before our C.Z.M.S. Committee. And in order to meet its consideration aright, and to seek guidance of our 'only wise God,' a Special Devotional Meeting was called two days before the regular November Committee.

The large attendance at this meeting, and the fervour of the petitions, showed clearly enough how deep and strong was the general sense of

responsibility in obeying the command of our Lord Jesus, 'Go ye and teach *all* nations."

Such passages of Scripture as Numbers ix. 15-23, 'At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord;' Rev. iii. 7, 13, 'I have set before thee an open door;' Coloss. iv. 2, 'Continue in prayer;' Isaiah lviii. 11, 'The Lord shall guide thee continually,' etc. etc., formed the ground of earnest petition for the direct leading and teaching of God's will in the matter, leaving persuasion that step by step light and guidance would be given.

The following resolution, as will be seen under the Proceedings of Committee, was subsequently agreed to unanimously:—

'The Committee having taken into consideration the proposals received from influential quarters for extension to China and Japan, and the suggestion that work should be undertaken in Egypt, are of opinion that the funds at their disposal at present are not sufficient to enable them to overtake the pressing calls from India; but that if special funds are sent to them for those extensions, of sufficient amount to warrant their commencement of the work, they will rejoice in being thus enabled to carry out the extensions contemplated in the second paragraph of the Regulations.'

Will our friends and supporters here try to recall that our 'Rules and Regulations' distinctly contemplate extension? Paragraph 2 runs thus:—

'The primary object of the Society shall be to make known the Gospel of Christ to the Women of India, in accordance with the Protestant and Evangelical teaching of the Articles and Formularies of the Church of England. . . . And the Society may, if it seem advisable, engage in similar work in other heathen or Mohammedan countries.'

But now we will turn back a little to explain to our readers the circumstances which called forth these prayers, and thoughts, and resolutions.

Proposals have been received at different times from influential quarters, pointing out the wonderful development of missionary work in the present day, and urging that the labours of the Society should be extended beyond the limits of India.

One call was from Bishops and Missionaries of the C.M.S. in North and South China and in Japan; and it was also strongly urged that there was so extensive a field opened in Egypt that the Society ought to enter there.

Still there was the other thought, that the work *in* India is very urgent, very great, and very responsible, and that it must not be in anywise overlooked for other work.

Certainly not; India is indeed the primary work and object of the Society, and, so far from diminishing or reducing work there, we find it daily growing upon our hands, and a hundredfold of opportunity pressing upon us on every side. There is therefore no question, let our readers be well assured, of *leaving* India, or of diverting its resources into other channels. No; by God's grace our Indian sisters claim our first, most earnest efforts, and we will continue to extend in India as He prospers us and gives us means, and proclaim through the length and breadth of that land, and to all its men and women, the message of salvation.

But we must not refuse to do *any* work the Master sets before us. And these calls to Egypt, China, and Japan seemed to require such very deliberate and careful consideration, that it was decided to hold, in the first instance, the special devotional meeting, to which reference has already been made, and to lay the matter before the Lord and to implore His guidance.

And now we ask the prayers of our readers, that, if this be indeed the call of God, hearts at home may be touched and hands open to furnish us with funds sufficient to enable us lovingly to bend ourselves to this new phase of service. For more and more urgent has become the correspondence both from China and Japan; and circumstances in both those countries apparently point to wide-open doors, and the question now appears who should be the privileged ones to enter. Sir William Hill, upon whom the urgency, importance, and privilege of this call has been greatly pressed, *pleads* with all earnestness that we will not leave our Church of England brethren labouring in those lands without this much-needed help to the women, who, in very large and important numbers, have been brought just within reach of *sister* influence, but who cannot be reached without it, as they are altogether outside the range of the ordained male missionary efforts. Bishop Burdon pleads, 'Come.' The C.M.S. missionaries plead, 'Come.' The women plead, 'Come.' And who amongst us can still venture to say, 'Not yet, not yet; you must wait till we have evangelised our own India'?

Nay, let us listen to the Word; *there* is no such limit to the Love of our God. 'Bring my daughters from the ends of the earth.' '. . . These from the north and from the west; and these from the land of Sinim' (or China).

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But what of this call to Egypt? Ah, Egypt! the mysterious land, the land of promise with Israel, the neglected land, the land of such terrible degradations, of such appalling sins, and yet of whom it is written, 'The

Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day. . . . And the Lord shall smite Egypt; He shall smite and heal it: and they shall return even to the Lord, and He shall be entreated of them, and shall heal them.'

Has the noise of battle, and the cry of the slain, drowned the voice of pity and the prayer for mercy? Surely no.

And when victory came, and thanksgiving was offered because the Lord of Hosts had again given us a possession, did no thought of 'Love ye your enemies, do good to them that hate you,' arise for the vanquished and suffering ones? Ah, yes! we are sure it was so, and therefore we plead, 'Help us to sow the seeds of the gospel of peace, to tell of the love of Jesus, and the sympathy and pity of His friends, to those who have cause to think us both harsh and cruel. We got not the land in possession by our own might, and possibly our rulers did not contemplate that our first influence would be due to tell of Him who, while smiting, has promised to heal. But we, His followers, must think of this: English Christians might not send the army, but English Christians must follow the army, and pour in oil and wine, for His sake, into the very wounds of the afflicted.'

'We thank Thee, O Lord our God, that Thou hast secured to us our highway to India'—so ran a part of our thanksgivings that day news came that victory was given to us. Shall we not try to take the Lord's 'blessing' along that 'highway'? Our missionaries to India all have to pass through 'Egypt.' Will none pray that they may 'leave a blessing behind'?

This door also is wide, wide open; the cry is very urgent.

Again we would explain that the decision of the Committee is to leave these matters in the hands and to the hearts of their constituents. The primary object of the Society *is* to make known the Gospel of Christ to the women of India. But, beloved, send your decision regarding these other claims in Funds.

If your hearts are touched of God to supply the means, China and Japan shall hear the joyful sound, India shall not lack for messengers, and Egypt shall be told, The Lord hath a blessing for thee, even 'Blessed be Egypt, my people.'

OUR WORKING PARTIES.

'What shall I render unto the Lord for all His benefits toward me?'
'She hath done what she could.'

THE personal service to be rendered to the gracious Master,—the feeble though true offering from the loving heart, fired with grateful memories

of His benefits, in every stage of life's journey, stimulating the earnest hand,—this is what stamps our Working Parties with sacredness.

'She hath done what she could.'

Does then the loving Saviour so regard the gifts of His handmaidens? Here again the conviction of His acceptance of the offering, forces upon us the solemnity, as well as the high privilege, of taking up *any* work for Him.

In His name, in these gatherings we meet; we invoke His presence and blessing, and we may plead His promise, 'Where two or three are gathered together in My name, there am I in the midst of them.' We may, too, delight ourselves in the assurance that the Lord 'hearkens' to our converse on those things that concern the honour of 'His name' (see Malachi iii. 16, 17). We profess to meet to promote the honour of that 'glorious Name which is exalted above all blessing and praise,' and by our efforts to give our hearty echo, even though it may be but faintly, to the Psalmist's exclamation, 'Let the whole earth be filled with His glory.'

Such thoughts as these present themselves in retrospect of the gatherings which have been held, month by month, throughout the country, under the name of 'Our Working Parties,' now numbering not less than 280. Taking as an average 15 members in each, we have a total of 4200 engaged in preparing needlework, etc., to be sold to augment the funds, or to supply gifts for the large and ever-increasing number of pupils in Zenanas and schools. While acknowledging numerous contributions (as in the list appended) we desire to offer most cordial thanks to all who have from time to time thus aided the Society. To those who undertake the management of the meetings, often probably at considerable cost of time and convenience, we would say, Your help is most valuable, and your privilege is great in this acceptable service for the Lord, and to each individual member of the 'Parties' we would convey a message of grateful acknowledgment. In the constant daily occupation at the central house, which results from the happy growth of the Society, it is not always possible to express, as fully as we desire to do, the appreciation that is felt on receiving from day to day many choice offerings unto the Lord from the 'willing-hearted' and 'wise-hearted,' the result often of hours of patient labour, or it may be the numerous but smaller gifts of those who judiciously send articles which will readily find purchasers. As an assurance to the kind donors that their work is fruitful, and that much of the spread of the Gospel among our Indian sisters is instrumentally due to their Working Party—or individual—contributions, it may be mentioned that there has been realised by Home Sales in twelve months a sum equi-

valent to that which has carried on the missions in our seven South Indian stations during a like period, including about twenty missionaries with many native helpers, *i.e.* about £4500.

Very sincere thanks are due to those who have arranged and carried out sales of the work, and all who can assist in this manner are urgently requested to keep in mind that application may at any time be made for supplies to augment what is in hand, addressed to MISS COCKLE, *at the Society's House, 5 Maresfield Gardens, Fitzjohn's Avenue, Hampstead, N. W.*

☞ Note CHANGE OF ADDRESS.

Besides the large funds realised at home, sixteen cases, containing a total of about £700 worth of work, have this year been sent to India to be disposed of in places where there is a demand for it; and in addition to these cases, sixteen more have been despatched, with many hundred gifts, for pupils in Zenanas and schools. Packages, which will reach before the close of the year, are thus on their way to forty of our missionary sisters. Many proofs could be given of the very important fruits of such contribution. The assurance that every one of her dear pupils shall have some small gift from England at the happy Christmas season (when even the heathen and Mohammedan women and girls under our influence must learn in some degree that *this* is to us a time of truest joy) is to the often wearied and overtaxed missionary a source of rest and comfort. These practical proofs of sympathy cheer her heart, and remind her that many an earnest supplication goes up to a prayer-hearing God for her and for those over whom she yearns with tender solicitude. The following extracts from a recent letter are encouraging, and give a specimen of many other thankful acknowledgments:—'Our school-children increase, and we shall this year have a great number to provide for. We are most grateful for all the help we get from so many kind friends at home; I do not know what we should do without all the gifts they so kindly send us. I am afraid our schools would fall off terribly, if we had no prizes to give.' The station (Calcutta) from which this letter is sent is yearly supplied with at least 300 to 400 gifts. To satisfy the claims of all the stations a very large number is needed, and *it would be a great help if the friends who send boxes of dolls, etc., for transmission, could also collect or contribute a small sum towards the expenses of sending them to India.*

Other valuable kinds of assistance, very ably and generously rendered, demand special acknowledgment. Among these must particularly be noticed the copying and illumination of Indian texts, and the preparation of needlework for pupils. Thanks are due to all contributors, and especially to one friend who largely assists in this work (MISS WEST, *Marden*

House, Red Hill, who will always gratefully receive fragments suitable for arranging). By means of such gifts many a weary missionary is relieved from additional labour, and many a listless Zenana circle is aroused to activity and cheerfulness.

With reference to the Text Illuminations, we can truly say that the privilege is great of those who have given time and pains to this work, thereby bringing before our heathen sisters the precious words of truth. To many of them we believe it shall be a lamp unto their feet, and a light unto their path; for have we not the assurance, 'My word shall not return unto Me void'?

Our mission field is ever enlarging, and we earnestly desire that at all our meetings, 'begun, continued, and ended in Thee,' there should be a constant onflow of information from India communicated by the perusal of the tidings given in manuscript letters, and in this Magazine, and other publications. Thus alone will there be an intelligent understanding of the object to be kept in view. All who share in helping by their gifts of handiwork should have the happiness of knowing that they are participating in the joy of gathering in precious sheaves for the heavenly Husbandman; and more than this, many a one who has laboured successfully and joyfully for her Lord in India and elsewhere, can, we believe, trace back her first real desire for missionary work to the 'Working Party' of her early life, when her young spirit was stirred within her to go forth and fulfil her Lord's commission—'Go and work in My vineyard.' May such be the message still carried deeply home to many among the earnest Working Party members throughout the country, and may they hear the call, and obey (prepared of the Lord Himself), to His honour and glory!

'I gave Myself for thee,
What hast thou given for Me?'

CHURCH MISSIONARY EXHIBITION AT NORWICH.

A Church Missionary Exhibition is to be held at Norwich from 20th to 26th January 1883, and a Court has been most kindly given to the Church of England Zenana Missionary Society.

The Committee will be most grateful to any friends who will lend Indian curiosities, or native work of any kind. Any friends willing to help in this way may communicate with MRS. STUART, *Roxeth Lodge, Harrow*, who will give full information.

THE GIRLS'
Church of England Zenana Missionary
UNION.

'Thine are we, David.'

'THE KING: THE LORD OF HOSTS IS HIS NAME.'

ONLY just a word or two, to-day, about our United Service,—Service for The King. Do all our dear young members know the story of David's Mighty Men? It is worth looking out in 1 Sam. xxii., 2 Sam. xxiii., and 1 Chron. xii.

David was the Lord's anointed—the King—even when he was only a shepherd-lad in Bethlehem. But men did not recognise him as such for a very long long time; he was rejected, cast out, despised—and so in many ways made like unto his Lord *The King*, of whom he was a type as well as a servant.

And these mighty men shared his day of small things before they knew anything of his glory. He was an exile in the cave of Adullam when they first came to him, and they were not 'mighty men' at all, but poor and discontented and miserable. David had a great deal to teach them, but they seem to have brought one thing to give him, and that was whole-heartedness; and love soon helped them to serve nobly and faithfully. It seems as if David was almost afraid when he saw these men coming, for you see he had fled from Saul and his other enemies, and was trying to hide himself away in the cave of Adullam, with his father and his mother and his brethren, and how did he know but that this band of men might be spies come to find him out, and deliver him to Saul?

And then the Bible tells us that 'David went out to meet them, and said unto them, If ye be come peaceably unto me, to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon and rebuke it.'

Poor David! do you not seem to hear how hurt and sore his heart felt—so full of love to his people, and yet so misunderstood, and too often betrayed.

And yet happy David, 'for he stayed himself upon his God,' and turned full upon those who might have been foes, and answered, 'I must

leave it all to God; He knows I am ready to offer you my whole heart; and if you are come to betray my love, then He must rebuke you.'

But the love in the King's heart just turned these miserable, discontented men into most loving, faithful, and devoted servants and helpers. For 'then the Spirit came upon Amasai, and he said, Thine are we, David, and on thy side; peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. . . . And they helped David.' Now, from this time and forward, these were David's 'mighty men and helpers.'

There is no doubt about it that love, their hearts being knit to David's, made them 'mighty.' You must look through the history to see how it showed them things to do for their King. In one place it tells us that 'their faces were like lions, and their feet as swift as the roes upon the mountains;' and in another how three of them braved all the host of the Philistines, in order to get David some water from the well at Bethlehem.

And long after these first troublous times, when David was again fleeing from a foe, even his rebellious son, you will remember how the love of his people burst forth, and some of them vied with one another how they could best supply their King's wants, and they 'brought beds and basins, and earthen vessels, and wheat and barley, and flour and parched corn, and beans and lentiles, and parched pulse and honey, and butter and sheep and cheese of kine for David, and for the people that were with him, to eat; for they said, The people is hungry and weary and thirsty in the wilderness.'

And you will remember what our King, Jesus, saith—'By love serve one another.' And, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'

And then, again, David, seeing great danger for his people, said, 'I will surely go forth with you myself.' But the people answered, 'Thou shalt not go forth; for if we flee away they will not care for us; neither if half of us die, will they care for us; but now thou art worth ten thousand of us; therefore, now, it is better that thou succour us out of the city.'

Is it not a beautiful story of loving devotion? And we have our King, who, like David, 'first loved us.' Shall we not, like David's followers, just pour out our service of love, all along the way, either to Himself, or to His people, in large things or small, as He gives us opportunity?

Don't forget the 'beds and the basins, the beans and the lentiles, the honey and the butter,'—all the little things which the people who were hungry and weary and thirsty would be so glad of; the 'cup of cold water given in the name of a disciple, which shall in nowise lose its reward.'

Methinks our King Jesus seldom asks for great things, or rather, I should say, He estimates the worth of service by the love which calls it forth.

His measuring-scale: She loveth much.

Now, which of us all will start New Year 1883 with, 'Thine are we, Jesus our King. And on Thy side' and 'By thy grace we will'?

Do what? does any one inquire.

'All the things which the King would have done.'

HINTS ABOUT SMALL HELPS FOR OUR INDIAN SISTERS.

Pennies collected regularly will keep a little girl at school till she can read well. Many such little well-taught girls have learned to love Jesus.

Some have become Bible-women. And then more collected pennies will keep them going from house to house reading of Jesus and His love to others. Miss Blandford tells us of three such Bible-women in Trevandrum alone who regularly visit 153 houses, and tell out to their heathen inhabitants that Jesus is the King.

A very little money, with some love and industry, will soon produce a well-dressed doll or a pretty work-bag, as a gift to a little Indian sister, who will cherish the present as a precious love-token from a sister in far-away England who loves Jesus.

Sixpence saved from some unnecessary indulgence will buy a Gospel in one or other of the Indian vernaculars, and I cannot stop to tell how earnestly these are asked for and eagerly accepted by so many of our Indian brothers and sisters. And one such Gospel has often ere now brought first one soul and then many into the Kingdom.

Very tiny bits of calico, with many small stitches, will make pretty quilts for the hospital cots, and the sick children ministered to in them are taught about the Love of the Great Physician.

And one true prayer every day will do a great deal more than this, because our God giveth liberally, and you can ask Him to send 'all their need.'

The fields are all white,
 And the reapers are few;
We children are willing,
 But what can we do
To work for our Lord in His harvest?

Our hands are so small,
 And our words are so weak,
We cannot teach others;
 How then shall we seek
To work for our Lord in His harvest?

We 'll work by our prayers,
By the pennies we bring,
By small self-denials—
The least little thing
May work for our Lord in His harvest!

Until by and by,
As the years pass at length,
We too may be reapers,
And go forth in strength
To work for our Lord in His harvest!

Notices of Books, and Miscellanea.

Bashanta.

CHAPTER XI.—THE CHAIN GRADUALLY TIGHTENS.

In October Bashanta became ill. For many weeks she was confined to her bed, and her life was in danger; she was carefully nursed by Bâmâ Sundari and Prasanna. The neighbouring women would come and look at her, and say, as they stood round her, 'Ah, the unfortunate one! It will be better for her to die; the life of a widow is so dreadful!' They were unable to restrain themselves from making known the sorrow they felt in some such words as these. Bashanta heard what they said, but said nothing, for she was pondering in her mind whether it would be better for her to die than to live. A short time ago she had wished to die, but now, until she could decide whether the Hindu religion or Christ's religion was the true one, she wished to live. I think it was this desire for life which kept her alive, for at last the strife between life and death ceased, and life conquered. She lived indeed, but was very weak for a long time. If she took up a book, looking at the cover tired her. Kamini used to come and sit beside her, and read her easy little stories, and laugh and talk. She liked to have the child near her, but the stories gave her no pleasure. Prasanna one day read some of Sakuntala to her, but she could not attend to it; she was wanting to hear about Christ, but had not courage to ask Prasanna to read to her from the Testament, and the small letters so tired her in her weak state that she was unable to read herself. She lay every day silent and thoughtful. She thought of Harish and his playful ways, of his sweet lisping words, how he used to climb on her knee and put his arms round her neck and kiss her, and then she thought, 'What would I not give for the hope of seeing my Harish again! If I were a Christian I should have this hope, but now all is desolate and dark to me. I wish I could find that part in the Bible that tells about heaven; I must certainly ask Prêm Châd to find it when he comes.'

Prêm Châd had not been home for some time. He had said 'the examinations will soon be held, and I must read diligently, even on Saturday and Sunday, and cannot come home.' But one Saturday when Bashanta was made better, Prêm Châd came home with his father and uncle. His mother looked at him anxiously and said, 'Aha! my child has been reading until he has got

weak ; he is quite pale.' She embraced him heartily. Prêm Châd then asked her, 'How is the little aunt ?'

'She is better, but very weak. I think she is lying on the verandah ; go and see her while I get ready something good for you to eat.'

When he had gone his mother called to Prasanna, 'Come, sister, if you do not help me a little that stupid Harâni will spoil everything.'

Prêm Châd was grieved to see Bashanta so weak, and sitting down beside her, he asked gently how she was.

She told him, and then said, 'Prêm Châd, I am so glad to see you ; you always love me.' And then she began to ask him about his studies, and if he had done well in the examinations.

'I have some hope,' he replied, 'for I worked very hard. I expect you have not been able to read at all ?'

'No, I have been too weak, and could not see the letters well. Prêm Châd, do you know which part of the Testament tells about heaven ? When I was so ill, and thought I should die, I wished so much to hear about heaven. Prêm Châd, I am spending my life very sorrowfully.'

'Give me the Testament,' said Prêm Châd.

'It is under my pillow. When I heard your voice below, I went on my hands and knees to the place where I had hidden it, and brought it here.'

He took the Book, and, opening near the end, he turned over the leaves quickly, and said, 'I am marking all the places for you.'

Afterwards he got on the railing of the verandah, and looked down, and when he saw that every one was busy he went back to Bashanta, and began to read the glorious seventh chapter of the Revelation, and one or two other parts. As he finished he heard some one's voice, and he shut the book at once, and replaced it under the pillow. Bâmâ Sundari had finished her preparations for her beloved son, and now came up with Kâmini to talk to him. Prasanna joined them, and he answered all the many questions which they had to ask him.

When the meal-time arrived they all went down-stairs, leaving Bashanta alone. She had not as yet been able to eat rice, but would take a little dâl or bread ; she ate very little. As soon as they had left her she lighted her lamp, and turning to one of the places Prêm Châd had marked, and read again the seventh chapter of the Revelation. She was tired when she had finished it, so she put out her lamp and lay down. And as she lay she thought of the multitude in white raiment, the crowns and the palms and the glorious song of praise. She thought of the loving Lamb who led them, and how God wiped away all the tears from their eyes ; and she thought, 'Whether Christianity is true or not, the Christians are better off than we, for they are so much happier ; they are not afraid to die, and it is not to be wondered at that they should sometimes even wish to die, for they hope to gain such a beautiful country. They say, too, that my boy is there. Aha ! how beautiful he must be, clothed in white, with a crown on his head, and a palm in his hand ! And with his sweet voice, he will be singing the song of praise, "Salvation to our God, that sitteth upon the throne, and to the Lamb." When he was with me he often used to cry, but now he will never cry again, for God has wiped away all his tears. He never suffers from hunger and thirst, and there is no dreadful heat in heaven. O my little bird, if I could only believe this as the Christians do, I should not weep for you any more, nor wish to have you on my lap again.'

The next day was Sunday, and Prêm Châd watched for an opportunity of being alone with Bashanta. When at last he found it, he asked for the Testament, and began to read at the tenth verse of the twenty-first chapter of Revelation, and read to the end of the sixth verse of the last chapter.

Bashanta listened very attentively, and when he had finished she said, 'Prêm Châd, I have a great wish to be a Christian.'

Prêm Châd started, for his mind echoed the wish, but he had not yet uttered it. He only answered, 'Little aunt, it is impossible.'

'Why?'

'How can you leave the faith in which your ancestors have lived and died?'

'Prêm Châd, there is some truth in what you say. But have not many done so, and are they not certainly much happier than we are?'

'Well, do not say any more. We will not talk any more about it. But, now tell me, did you like what I read to you or not?'

'What can I say more? It was good beyond telling. Aha! if I could only go to that heaven I should indeed be happy.'

A strange expression came over Prêm Châd's face, and he seemed plunged into an ocean of thought. At last, as if he could conceal his thoughts no longer, he said, "Little aunt, I will tell you something, but you must promise not to tell any one else.'

Bashanta gave the required promise.

Then Prêm Châd said, 'Little aunt, I feel like you, I am very unhappy, and I wish for power to believe in Christ. When I said I wanted to stay in Calcutta to read, I did not tell the whole truth. I read diligently, it is true, and until late on Saturday evening, but Sunday I used to spend differently. I used to read the Bible: and, little aunt, how shall I tell you the rest? I also went to a Christian house of worship.'

'Oh, Prêm Châd! I am so happy to hear you say so, for you are a man, and wise; you will be able to teach me. But first, tell me what the Christian worship is like. I want to know so much.'

'One Sunday I had been reading all day, and when it got dark, so that no one could see me, I went out to find a church, and saw lights in one; I went in and sat down behind every one. The padri gave out a hymn, and all stood up to sing, and I with the rest. A gentleman lent me a hymn-book; the hymn was about Christ, and so beautiful! When it was finished the padri went into a place like a box, called a pulpit, and prayed. I had never heard Christians pray before, and was much pleased. He seemed as if he were speaking to God; he called God "Our Father," and seemed like a child speaking to his father. O how I wished to pray like that! Then the padri read about the healing of the blind man—Luke xviii. 35-43; but wait, I will read it to you.' He did so, and then went on: 'The padri began to speak to us about this. He said that we are like the blind man—our eyes, that is, our minds, are dark, we cannot see Christ's love and glory. But Christ bids us come to Him, and we have only to pray, "Lord, let me receive my sight," and then we shall see. Just before he finished, he said to us all, "Friends, Jesus is passing near us now; you can hear of His passing, but many of you cannot see His great glory. You do not see Him as your Saviour! Call to Him as the blind man called. He will stop and call you near to Him and ask, 'What wilt thou that I should do unto thee?' Then answer, 'O Lord, that I may receive my sight.' That is all; when you pray thus, Jesus will answer, 'Receive thy sight, thy faith hath made thee whole.'" After this there was a short prayer, another hymn, and then a blessing full of love was pronounced; and, when it was over, I went away quickly.'

'Aha! how wonderful! Did you go again?'

'Yes, the next Sunday I wished to go to a Bengali church, so I searched for one during the week, and when Sunday came I went out again unobserved, but this time at mid-day. The church was a long way off; there were no English there,

but all were Bengalis. The worship the same, the same hymns, and the same prayers. The address was from this text: "Whatsoever ye shall ask the Father in My name, He will give it you." The native pastor said that God will certainly give us what we pray for in Jesus' name. He will give us the Holy Spirit to teach us, He will give us the will and the power to serve Him. He will make us holy. For all these things we have only to pray in Christ's name. I came out before the last prayer was over lest any of the Christians should speak to me. It was getting late, so I wished to go for a walk, and as I went along I passed near an English burying-ground. A wish seized me, and I went in. Above the graves are stones. I cannot tell you what thoughts filled my mind as I read the inscriptions on them,—they were so full of hope and joy.'

'Do you remember any of them?'

'No, but most of them were texts from the Bible, about the resurrection and heaven. I will go again and try to write down some of them to show you.'

'I like the custom of burying the dead.'

'Yes, so do I. It is much better than our way of burning. I have read in some book that the burial-ground is called "God's acre," and like seeds in the ground, so the dead wait until they shall rise again from the earth.'

'Prêm Châd, are you a Christian?'

'No! little aunt.'

'O-o-oh! I forgot! How could you be? for you have first to eat cow's flesh!'

'Little aunt, that is very untrue. Christ's religion has nothing to with eating and drinking. I have inquired, and I know that many Christians never eat beef, though there is nothing to hinder them if they should wish to do so. To be a Christian is to believe in Christ, to worship and serve Him.'

Some friends having come, their conversation was interrupted. But before Prêm Châd went to Calcutta the next day, he called to Bashanta and warned her to be careful. The chain with which Bashanta had been bound since Hareish's death was tightening, day by day. How often it happens that the little child in the Good Shepherd's arms is the means of attracting the mother to Christ!

We have only further space to ask all our friends to purchase and read *From India's Coral Strand*, a selection of very sweet poems from the pen of Ellen Lakshmi Goréh, our valued missionary at Amritsar.

The poems are edited and prefaced by the Rev. Charles Bullock, B.D., and in themselves are a tribute of no mean worth to our English sacred song. But when we remember that the 'sweet singer' is by birth and parentage 'an Indian sister,' and that English is not her mother tongue, we can better estimate the measure of the gift that has been given her.

We do not, however, think she would like us to speak of English as a foreign language, for there is something even in these poems which assures every reader that it is the language in which her heart has learned to speak to Jesus our Saviour King, of desires and needs, of sins and sorrows, and of joys and delights, of almost inexpressible gladness. We long to quote copiously, and yet can give only one verse, sending our readers to the book itself for more :—

THE MESSAGE OF THE BILLOWS.

'*All Thy waves and Thy billows are gone over me.*'—Ps. xlii. 7.

Heave, billows, heave!
Why should I grieve?

Dare I indulge in thoughts mournful and sad?
Speak to this heart of mine,
Bring me some word Divine,
Straight from Thy Home above,
Straight from the Lord I love.
Now let the rough waves say,
On this bright New Year's Day—
'Fling anxious cares away:
God is thy strength and stay;
Fear not, give thanks, be glad!'

Extracts from Proceedings of Committee.

1st November 1882.—Presented financial statement showing receipts from 1st April, £5459, 16s.; disbursements, £9507, 19s.; balance in bank, £2066, 10s.

Reported death of Robert Trotter, Esq., a life-member of the Society, and a kind and liberal friend, and ordered the Secretaries to express to Mrs. Trotter the deep sympathy of the Committee.

Reported that the Dismissal Meeting had been held at Kensington Town Hall on 11th October; a report of the meeting appears in *India's Women*, No. XII.

The subject of the proposal to extend the operations of the Society to China, Japan, and Egypt, occupied the attention of the Committee, regarding which a special prayer-meeting had been held on Monday, 30th October, and after renewed prayer for guidance, Sir William Hill read letters from Bishop Burdon, and others, urging the subject of China, and a communication from the Secretaries of the Church Missionary Society recommending the extension.

Resolved.—The Committee having taken into consideration the proposals received from influential quarters for extension to China and Japan, and the suggestion that work should be undertaken in Egypt, are of opinion that the funds at their disposal at present are not sufficient to enable them to overtake the pressing calls from India, but that if special funds are sent to them for these extensions, of sufficient amount to warrant their commencement of the work, they will rejoice in being thus enabled to carry out the extension contemplated in the second paragraph of the 'Regulations.'

Read letters from India reporting arrival of Misses Digby and Seymour from Melbourne, and that Mr. Macartney had remitted to the Medical Secretary sufficient to cover their expenses for six months.

Miss Garforth reported a prospect of much work opening among the Mohammedans at Masulipatam and the neighbourhood.

Miss Collisson reported large additional work in schools in the Krishnaghur district. The Committee sanctioned additional grants for this to the extent of sixty rupees per month.

Reported Miss Clay's return to Jhandiala in greatly improved health.

6th December 1882.—Presented financial statement:—Receipts from 1st April to 30th November, £7009, 8s. 4d.; disbursements, £9822, 11s. 3d.; balance in bank, £3301, 1s. 1d.

The Committee heard with much regret of the death of their late colleague, Mr. Eugene Stock, and ordered that the Secretaries express to Mrs. Stock the heartfelt sympathy of the Committee.

Appointed Miss Elkington Association Secretary for Staffordshire and Shropshire. Confirmed the lease of the house, No. 5 Maresfield Gardens, Hampstead, N., as the Society's House in place of 38 Tavistock Road, Westbourne Park, and resolved that a Devotional Meeting be held on taking possession.

The Secretaries reported that a Missionary Exhibition is to be held at Norwich on January 22 to 26, and that a court was assigned to this Society. They requested that members of Committee and other friends would do all in their power to make it a success, by the loan of articles, and views, photographic or otherwise, illustrative of Indian life, and especially of work among the women. (*See Advertisement.*)

Letters from the missions were read, including a touching appeal from A.L.O.E. to the Committee to build a home at Batala, and send two more women there. Resolved to accede to her request, and strengthen the mission there, so far as possible, during the ensuing year, as Batala was of great importance, itself having a native population of 27,000, and being an admirable centre for village work among 300,000 people.

Read an interesting report of a meeting of European and Native Christians at the completion of the Jhandiala buildings and the opening of the native church there.

Read letter from Rev. G. Short, earnestly appealing to the Committee to place Hydrabad in Sindh in their list of stations, and send workers there next autumn, as it was so closely connected with Karachi.

Resolved to accept the offer of the Right Reverend the Lord Bishop of Huron to be President of the Canada branch of the Society.

CONTRIBUTIONS OF WORK, etc.,

are thankfully acknowledged from the following Working Parties between June 1 and November 30, 1882 :—

Accrington....Miss Collisson. Value, £2, 10s.
Ackworth.....Mrs. Falloon. Value, £33, 12s. 3d.
Armitage.....Mrs. Brooke and Mrs. Madden. Value, £17 and £2.
Avranches Mrs. Newton King.
Bath.....Mrs. Bothamley.
,, ...Miss Cowan.
Bayswater....Mrs. Otley.
Belfast.....Mrs. Seaver.
,, ...Mrs. Clarendon.
Birmingham ..Mrs. Dixon. Value, £19, 18s.
Bishopstone...Mrs. Kahn.
Boston.....Working Party. Value, £16, 5s.
Bournemouth .Miss Lea. Value, £1, 17s.
Bradford.....Mrs. Keeling. Value, £10.
Brighton Miss Tims.
Bury St. Edmunds.....Mrs. Hind.
Buxton Mrs. Green.
Cambridge....Mrs. Babington.
Canterbury...Mrs. Moorhouse. Value, £16, 8s.
Carmarthen ..Miss Brown. Value, £21.
Charmouth ...Mrs. Templer.
Chester Mrs. Howson.
Claydon.....Mrs. Small.
Clifton.....Miss Moor. Value, £51.
Colchester....Miss H. Catchpool. Value, £10, 14s. 6d.
Congleton Mrs. Kempson.
Cork Miss Whately. Value, £10, 7s.
Dallington ...Miss Tatham. Value, £3, 8s. 2d.
Darlington ...Mrs. Hughes. Value, £6, 16s. 3d.
Donington ...Miss de Bunsen.
Dorchester ...Miss Good. Value, £2.
Dorking.....Miss Flood.
Dover.....Miss Raikes. Value, £13, 7s. 10d.
Dowham Market Miss Burnet. Value, £5.
Dublin Mrs. Hull. Miss Atkinson. Miss Warren. Miss Hewson. Miss Lefroy, and Miss Grove Benson Value, £22, 14s. 10d.
E. Grinstead..Mrs. Collins. Value, £10, 10s.
Farnham Mrs. Sloman. Value, £18, 6s.
Finsbury, E.C. Mrs. J. W. Pratt.
Fletton Miss Upton.
Gloucester....Mrs. Knight. Value, £35, 1s. 6d.
Green Lanes, N. Miss Birchall.
Guildford Miss Webb and Miss Hadden, Mrs. O'Connell. Value, £10, 6s.
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Kensington, W. Mrs. Delmar.
Kew Miss Moore. Value, £6, 7s. 8d.
Keynsham....Mrs. Gray. Value, £23, 10s. 8d.

Keynsham....Mrs. Parker. Value, £9, 12s. 9d.
Lees Mrs. Wigley. Value, £16, 0s. 5d.
Leicester Miss Odell. Value, £5, 3s. 11d.
Liverpool.....Mrs. Eyre. Value, £27.
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,, ... ,, 333 pieces of prepared work.
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,, ,, Mrs. Hughes. Value, £9, 8s.
,, (Millbrook)Miss Richardson. Value, £4, 2s.
South Belgravia, S.W..Miss Thornton. Value, £2, 2s. 1d.
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St. Servan, France Mrs. Fraser. Value, £20, 3s. 3d. (1881, £22, 10s. 6d.)
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Weymouth ...Mrs. Barrett.
Willesden ...Mrs. West. Value, £17, 8s. 6d.
,, Church End Branch...Mrs. Wharton. Value, £10, 16s.
Woodford Wells Mrs. Mead.
Woking Mrs. Mangles. Value, £9, 3s. 6d.
York Mrs. Bardsley.
,, (Clifton Parish)Mrs. Hopkins. Value, £9, 4s. 11d.

ALSO FROM THE FOLLOWING CONTRIBUTORS:—

Allnutt, Miss Janet.
Babington, Mrs., Friends *per.*
Back, Miss Emily.
Bennett, Miss.
Benson, Miss K.
Bishop, Miss; value, £3, 3s. 6d.
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INDIA'S WOMEN.

VOL. III. MARCH—APRIL. No. XIV.

The God of the Hills.

By the Author of 'Ezekiel and other Poems.'

'Because they said, The Lord is God of the hills, but He is not God of the valleys.'

THEY walk with Him in white
From sunny height to height,
Oh, far above the world and all its ways,
Across the stainless snow
With joyful steps they go,
The clear air ringing with their songs of praise.

Set in the smiling skies
They see with radiant eyes
A golden City built by Hands Divine,
Not very far from them
That fair Jerusalem—
Clear on their hearts her stately splendours shine.

These are the sons of God
Whose patient feet have trod
The steep and rugged paths of duty well,
Or in some glorious hour
On wings of faith and power
Have been caught up thus near the skies to dwell.

But others far adown
Without their bright renown,
Without their open vision of delight,
Along the valleys low
With faltering footsteps go
Seeking a shining City out of sight.

And who shall dare to cry,
Walking with God on high
Along bright ramparts by their Captain won,
'Ye in your valleys dim
Can have no part in Him
Whose Face is brighter than the noonday Sun;

'Upon our free hill-sides
This smile of God abides,
He passes like the wind from height to height,
And ever round His feet
Fresh flowers awaken sweet
And loving spirits spring to hail the light;

'Can He be God as well
Of Pilgrim-souls that dwell
Far-off amid the shadows strange and chill,
The God of them that weep,
The God of them that keep
A watch too sad for tears beneath the Hill?'

If thus they say to me,
Lord of the Hills is He,
On mountain tops alone His smile is sweet,
Now will I sing and say
By many a shadowy way
My patient God keeps step with weary feet;

Through valleys sad and low
These Pilgrims faltering go,
They hear the rush of waters dark and wild,
Yet in the night of fear
One Hand is ever near
The Father's Heart beats close to every child.

Lord of the Hills is He,
Where songs are ringing free,
And Heaven's own sunlight crowns the victor's soul.
But through wild shadows dim
Men also walk with Him,
And never trusting heart shall miss its Goal.

B. M.

The Women Workers of the Bible.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XI.—MARTHA AND MARY—*Concluded.*

ONCE more I am with Martha and her sister. Yes, I feel to be with them, for I am with Christ, and so are they. Christ is with them, and is not He with me? With Christ, in Christ, here is 'the communion of saints.' They are not with me, nor I with them, yet we are all—the entire 'Holy Catholic Church'—one in Christ Jesus, by one Spirit, in the Father's presence.

Martha and Mary are with Christ in glory. I am waiting for, and 'rejoicing in hope' of, that glory. But now I am as they were—waiting.

And, while waiting, let me, like them, be working. On this last recorded interview 'they made Him a supper.' Some have thought the 'they' refers to the people of Bethany. I certainly think it was the family in that village, in whose house He loved to sojourn. I will not stop to harmonise this feast with other records, or this anointing with another. Those inquiries are interesting in the study, but they interrupt the calm flow of meditation in the closet. The distinctions and differences and various aspects of circumstances and persons, and especially of Christ, which we find in the Gospels, are of God. I like to bring them together and view them as one. But I love better to gaze upon them in the variety in which God the Holy Ghost has put them before me. I see sometimes in His record of events what, in my poor judgment, seem to be even contradictions. I am willing, if I may, to drink the truth which lies on both sides of an apparently conflicting statement. All is clear before God.

'Lazarus was one of them that sat at the table with Him.' I notice

this: it does not say with *them*, but with HIM. He is the chief One at the table. Happy the feast where He is present! Let us invite Him always, and always let us give Him the chief seat, that He may rule our hearts in the feast.

It must have required some courage to entertain their Lord and Lazarus after the edict which had gone forth from the Council. But this feature in the great family likeness is not uncommon. It is seen at Bethany. It is seen also at Constance, and Worms, and on our own historic Smithfield. 'We suffer with Him, that we may be also glorified together.'

At this feast it is recorded that 'Martha served.' The Holy Ghost inserts these words in the sacred narrative. I love to notice this. No service, however lowly, is beneath His eye, beneath His loving, approving notice! This humble woman's work is placed side by side with Mary's 'pound of spikenard'! It is not passed by. Mother, whose whole time and thought is occupied in the charge of children whom He has given you, think of this. Train them only for Him. He will accept your service.

The twin-hearts of these godly sisters were, I think, full of solemn anticipations of the coming Passover. They knew that the Council had decided upon His death. This was the last Sabbath He was to be with them. How lovingly that 'feast' was made; how joyfully, and yet how sorrowfully! Glad they were to 'serve' Him, sad to think they must part with Him.

'Then Mary took a pound of ointment of spikenard,'—a very large quantity of a very costly kind. She had 'kept' it by her, apparently. And now she brought it as He reclined at the 'table,' and 'anointed the feet of Jesus.' To anoint the head was no unusual mark of respect towards a guest, and to wash the feet with water. But Mary's precious ointment was enough for both. And she unloosed her hair. She wiped His feet with her flowing tresses. 'And the house was filled with the odour of the ointment.'

'The odour' drew all eyes upon her. She had not, I think, thought of this. She only thought of Him. So let it be in our works. We will not shrink from the public gaze, its censure or its praise, if our service be but only for Him, regardless of it. But especially let us suspect the world's praise. It may be sincere and well deserved, but there will be in it a hidden snare. Its blame is a greater boon. It makes us value more the Master's praise, and covet more His last 'Well done.'

Ah! the odour of the ointment passed away, but the odour of the deed, the fragrance of Mary's love to Jesus, lingers with us still.

The story is not ended here. If it had, the Lord's loving estimate of Mary's deed would have been just the same. But even 'disciples' may have an ill thought concerning a fellow-disciple's good deed, and may find a Judas ready to give utterance to their thought. It must have been a cutting hearing for Mary. To be blamed by the followers of Jesus, the friends of Him whom she loved more than all besides. Do not be disturbed, sister, if Christians blame your devotion. Jesus knows all about it.

Mary did not speak. I hear from herself no attempt to justify herself. The servant bears the blame; she is in the presence of her Master. There is a sweet lesson here. I should not have wondered if her thoughts had been taken altogether off from Jesus, and turned, with indignant words, upon Judas. Hard words have often turned my attention from the Unseen Hearer to the seen speaker. Oh, with whomsoever I may be, my Master, may I ever be more with THEE!

A tender hand was quickly on the wound. The sword-cut of the disciple is healed by the Teacher. It is more than healed. O happy Mary, to have been the hearer of such unkind words, to be beneath the censure of such unappreciating brethren! Those words which hurt thee so have awakened other words. Jesus was their Answerer.

'Then Jesus said.' Yes, *then*. Just when the balm of Thy love was needed. It is always so. I look back upon many a sore. *Then* Jesus spake. How sweet 'the word of Christ' THEN!

'Let her alone,' said He; 'against the day of my burying hath she kept this.' How profound the sympathy these words display! Disciples who had longer learnt from His lips had blamed her; might not He blame her too? He would not suffer such a fear, even if it stirred within her bosom, to awake. He showed that He had seen all the while in which her treasure had been 'kept;' and He knew the object for which it had been kept. He knew it all. 'Jesus Christ, the same yesterday, and to-day, and for ever.'

'The day of my burying.' I wonder what she knew about it. Jesus had spoken in the circle of His disciples of His decease. But they understood not. The simple heart that meekly sat at His feet understood. Very dimly, I think. Perhaps she scarcely realised that in her loving thoughts concerning Him there mingled one wondering thought concerning His burial. But we often do unconsciously what we do not do purposely. Still Jesus owned the deed, and gave it an object unfolding its love to Him, and His love to her. Perhaps she had not intended it, but He accepted it, for His burying.

St. Mark says (though here I have followed only St. John) He added, 'She hath done what she could.' Go and do thou likewise.

These beautiful papers on Martha and Mary have drawn forth much prayerful meditation both in India and England, and workers 'Here and There' have been cheered and helped by their perusal. We gladly give the following 'lines,' from an English contributor, as a further fresh thought and lesson about Martha :—

MARTHA'S PART.

JOHN XI. 28.

SHE paused amid the telling
Of all her heart's sore grief,
With longing that her sister
Might know the same relief;
She left the sacred Presence,
And sought her secretly;
'At last has come our Master,
And calleth now for thee.'

O Martha, thou wast 'cumbered'
With worthy 'care' that day;
There thou didst show a lesson
We all to heart should lay;
For we, too, know the comfort
Of grief laid bare and healed,
But others mourn at distance;
The joy for them concealed.

They live their lives of sorrow,
Untouched by heavenly hope;
In dark of heathen blindness
Their weary ways they grope.
Out of our joy and knowledge,
Should we not make them glad
With tidings that the Dayspring
From high lights earth so sad?

Prayers for our dusky sisters,
That long-closed eyes may see,
Gifts that the written Gospel
Speeded to them may be,
From some of us uprising
And wending outward way,
Ourselves to call our sisters,—
This is our work to-day.

Then, when the Indian Marys
Sit at the Master's feet,
Listening to catch His teaching,
Prizing communion sweet;
The Martha-hand that brought them
Approval will have won,—
'O good and faithful servant,
For this good work, Well done!'

K. T. GIZER.

Sowing and Reaping, or Labour in the Field.

'In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'—ECCLES. x. 6.

'Blessed are ye that sow beside all waters.'—ISA. XXXII. 20.

'For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.'—ISA. LXI. 11.

FROM the reperusal of the Master's command to sow the seed with unsparing hand, with unquestioning faith; of the unconditional blessing bestowed upon the sowers; and of the promised, and therefore certain, result that He—the LORD GOD—'*will* cause righteousness and praise to spring forth before all the nations,'—we pass to the record of the past year's work in some of our stations in Central India, where, in the face of much that is depressing, we can still 'rejoice greatly' in view of what the Lord hath wrought. Let us especially keep the 'promise' in our minds as we read of the 'sowing' in seemingly unfruitful soil.

KRISHNAGUR.

Zenana Missionary, ...	MISS COLLISON, 1877
Assistant „	*Miss Wittenbaker* (for 8 weeks only).
Native Teachers, ...	12
Schools, ...	6
Average number of Zenana Pupils, ...	60

We are sorry that Miss Collison has not sent us fuller statistics, but such being the case, we can only give what she has sent, and hope that as under the three given heads progress since last year is indicated, that so it would be also in all the other particulars if we had them to refer to.

Peculiar difficulties have for long surrounded this special station, but nevertheless we hope. For sickness, and death, and difficulty may be

but the hand of God, the *necessary* discipline to sweep away the clouds of thick darkness, and show to men 'the bright light.'

Miss Collison's Report.

'This year has been one of many difficulties on the one hand, but on the other of somewhat more hopeful and encouraging signs with regard to our work. During the last six months many more houses, including several Mohammedan ones, and also a Mohammedan school, have opened to us. The fever has not been raging to so great an extent as it did during the years 1880 and 1881, when, from September to January, the work was nearly closed on account of it. This year, though the majority of our pupils have been sick, and several of our school-children have died, the attendance has been better and more regular. Last year the roll numbers fluctuated between 176 and 85; this year, only between 205 and 137, which is an improvement. Last year, in October and November, all our Zenana pupils *here*, with but one exception, were down with fever; at the present time, though the majority of them are ill, there are yet many free from sickness, or nearly so (though it is perhaps rather too soon to boast), so that we may fairly begin to hope that the worst of this dreadful epidemic has passed over.

'Our difficulties have been chiefly with regard to the workers. In April, just as houses were beginning to open, Miss Duval was unexpectedly obliged to leave on account of ill-health (after having been laid up for several weeks), and she was prohibited by the doctor from returning to the damp climate of Bengal. This left me alone, while at the same time new houses were ready to open to us. In June I was joined by a valuable helper in Miss Wittenbaker, and together we visited fresh Zenanas, planned hopefully for the daily increasing work, and obtained the promise of another helper as soon as one should be found. But after eight weeks of work together, Miss W. was taken ill and was obliged to go to Calcutta for medical advice; she has not yet been able to return, and I am still without help, with many more pupils on my hands than I can possibly visit, except occasionally, and several new people begging me to go to them. I can only ask them to be patient, and I will visit them as often as I can, hoping meanwhile to meet soon with a valuable and ready helper such as I need, and that Miss W. too may very soon be able to return. Some of the native teachers have been helping me with these anxious pupils, after finishing their school-work; but with the exception of two or three, they are better fitted for school-work than for visiting Zenanas.

'Our interesting Nuddea work is at present a source of difficulty to us. An out-station so promising as this really is, where a small band of native teachers have to work *alone*, ought to be visited by us once a month at least, the missionary staying there several days in order to go to each of the twenty-eight Zenanas, and to examine the school. But since I have been alone I have been too much tied here to be able to go and stay there.

'Our chief obstacle, however, is that there is not any place in which we can take up our abode. The little house in which I stayed two or three times is now so out of repair that I cannot make use of it, neither will the teachers be able to live in it another rainy season. The man from whom we rent it (a Hindu) knows full well that we cannot possibly obtain any other house there, as no other proprietor in the place will let his house to Christians, and so will not repair it. The only thing left for us to do is to build a house ourselves, large enough for our four teachers to live in, with a room for us when we go there for a few days, in the C.M.S. compound, which we rent for the school;

but for this very necessary little house we have no funds. It would cost between £25 and £30, as at present estimated, and would be of mud, as a brick building would be much more expensive—quite beyond what we aspire to!

'Another drawback to the work at Nuddea is the difficulty of getting efficient teachers, willing to live in such an out-of-the-way hot-bed of heathenism, away from all their fellow-Christians. Up to the present time we have been most fortunate in having a good, bright, head-teacher there, though a very indifferent second one; but we are now about to lose this good woman (to her great regret as well as mine, for she truly loves her work) because her husband has been transferred, and she must, of course, go with him. After much consideration, I think I shall be able to place two good women there who will manage the school well, but it will be by robbing the schools here.

'The other two teachers who take charge of the Zenana pupils have their hands quite full.

'But I feel that we ought to be doing far more at Nuddea than we are at present able to do, for lack of a place to go to, and workers to send.[1]

[1] From a letter lately received at our Society's office from the Rev. H. P. Parker, C.M.S., Calcutta, we extract the following urgent appeal for a further development of work in this Krishnaghur district, and in connection with Miss Collisson's present important work. At first we thought to incorporate it in our paper, 'More about the Villages,' p. 95, but we decide its best place is here, surrounded with Krishnaghur details, though the report and the appeal were certainly written without any reference to each other, and we are not sure that Miss Collisson is aware of the proposition in all that it is hoped to grasp. To introduce four additional missionaries, with all their necessary assistants, teachers, and Bible-women, into the staff of one station, is a large idea, but it is evident Mr. Parker's plan could not be carried out with less. The accompanying map may serve to illustrate the importance of immediate action in the matter. Mr. Parker writes: '. . . I am afraid that I have never made clear to you our plan for working more thoroughly the Krishnaghur district. . . . I fear some people have no proper idea of the wants of India or of the importance of concentration. You know how necessary it is for work among the men and among the women to go together. As things are now arranged it would be like trying to drive the Gospel car with one wheel, to let the C.M.S. go alone. We urgently want more native women teachers, and to what places should we go to look for them with such hope of finding them as in a Christian community of 6000, such as that of Krishnaghur? In the Krishnaghur district at present we have scarcely any schools for girls only; those girls who go to school have to attend mixed schools, and, of course, except for the very young, the girls and boys should not be taught together. For training up a staff of native women workers, and for itinerating among women, Christian and non-Christian, I think you will not find a grander field for a rural mission in India than that of Krishnaghur. The centres would each be surrounded by a number of villages, Christian and non-Christian, within easy access as regards distance. Thus:—CHAPRAH.—Domepooka, 2 miles; Charatollah, 1½; Arongshorshi, 1½; Bolingachi, 4; Pulimpur, 2½; and a number of non-Christian villages. SOLO.—Putinam, ½ mile; Meliapoti, ½; Howlia, 4; Baliura, 1½. BOLLOBHPORE.—Bhaburpara, 1 mile; Hridozpur, 2; Nazan Koona, 2; Ruttonpur, 2; Jaganathpur, 3; Bugwan, 1½; Taranaggar, 2; Anondobash, 1½; Jospur, 2. JOGINDA.—Nutimgram, 1½ miles; Parkusi, 1; Chith, 1. KAPASDANGA.—Hurampur, 3 miles; Kutubpur, 2; Alamdanga, ½. RANABANDA.—Shikuri, ¼ mile; Bhatgachia, 1½. In the cold weather, *i.e.* November, December, January, and February, the itinerations could be made among the non-Christians in the north of the district. The work of the itinerating ladies would be as follows:—(1.) To select Christian widows for training at Kapasdanga. (2.) To examine the girls' schools and report to Mr. Clifford, to pass on their report with his remarks to Mr. Williams. (3.) To visit Christian women in their own homes, and gather them together for Bible-readings and prayer. (4.) To go out into non-Christian villages with

'It is a continual surprise to me that the Brahmins and priests who swarm there are letting us work on so quietly without interference. One reason, no doubt, is that the school is an advantage to them, so that they would not like to drive us away. The better and more efficient we can make the school, the firmer will be our hold on the place for Zenana and other work. There is a rival Hindu Girls' School there, but ours has held its ground hitherto, and would do better if we could visit it more frequently.

'At certain times of the year pilgrims, especially women, may be seen flocking into "holy" Nuddea from far and near, to take part in the "pujas" and festivities, and to bathe in its sacred river. It is at such seasons that I regret not being able to go and stay there, when so much might be done amongst the women not belonging to the place, but who would hear and carry back to their village homes in many an out-of-the-way nook and corner, the "glad tidings of great joy." The eagerness with which we and our message were received there on such an occasion in December 1881 (see *India's Women*, March 1882, pp. 83-87), proves what an important work we are perforce leaving undone. Such a "holy" place has special advantages to be made use of. The women receive us as angels almost, bringing "good news," but the priests look on us as pests and disturbers, whom they would like to trample under foot if they only dared.

'We lost one of our best houses there about six months ago in a very curious way, and up to the present time nothing has been of any avail in persuading the women to allow us to enter it again. It was the house where they listened so well, and thought that the "Mems" had come down from the sun. Formerly, they would be watching anxiously at the door to draw us in as we passed; now, not a face appears there. The reason of the sudden change is this :—An old woman belonging to another house was learning eagerly to read, notwithstanding the taunts of her neighbours, in order, as she said, that she might be able to read for herself the "beautiful book." She was always an

their preaching tent. Their native assistants would make it known that they were present, and in this way Mrs. Williams has always found it perfectly easy to gather the women together. The scheme would require five European ladies and a staff of East Indian and native assistants. At Kapasdanga there would be the training class for widows only, say ten to begin with, or after the first year sixteen, *i.e.* eight in each class, as the course would be two years. The teaching staff—an European Lady Missionary, an assistant East Indian or native, a pundit at say Rs.20 p. m. *Subjects.*—For teachers for village schools—Mental Arithmetic, Bazaar, Accounts, Geography of India, Scripture, Reading, Writing. For Bible-women—Reading and Writing, Arithmetic, Scripture, Geography of Palestine. There would be a month's holiday in June to allow of the Lady Superintendent getting a change, say to Calcutta; and holiday from middle of December to middle of February, when the Lady-Superintendent could get a month's itineration among the non-Christian women in the north of the district. The house at Kapasdanga has seven rooms besides large verandahs. Two itinerating lady missionaries could make this their headquarters. During the hot weather they would itinerate in the district where there are rest-houses, and both Christians and non-Christians, thus: (*a.*) Chaprah, two months in the year; (*b.*) Solo, three weeks; (*c.*) Bollobhpore, two months; (*d.*) Joginda, three weeks; (*e.*) Kapasdanga, two months; (*f*). Ranabanda, three weeks. This would necessitate building a new schoolroom. Please let me know fully what you think of this scheme?'

We give it entire, hoping our friends may at once pronounce upon what *they* think of this very important enlargement of effort by liberal special gifts to render its effectual carrying out possible, and emphatically *their* gift. Special donations to such a fund will be thankfully received and acknowledged by the Editor, 16 *Russell Terrace, Leamington*, or by MRS. STUART, C.Z.M., Hon. Sub-Treasurer, *Roxeth Lodge, Harrow, Middlesex.*

attentive listener, and might be seen in many a house besides her own, hearing and asking questions. As we were teaching in the house in question, she appeared at the door, book in hand, with a laughing face, and begged us to teach her *next* and *there*, as she was afraid we should never reach her house. I gave the requisite promise, so she was happy, and sat down to listen to the Bible lesson. Suddenly, however, a tremendous storm appeared looming in the distance, and to the poor thing's intense disappointment we were obliged to hasten away, and run home as fast as possible. I promised, however, to visit her first the next time I should come. About two hours afterwards, a woman rushed in and informed us that the dear old creature had gone home after seeing us, and had, without any apparent reason, suddenly fallen down dead. She had appeared so bright and well that afternoon, that I was indeed astonished and grieved to hear it. The neighbours settled that it was a judgment upon her for having communicated with and learned of us, *casteless Christians*, and it is probably in fear lest the same thing should befall them, that the women of the house where we last saw her, have not even looked at us through their door since, and when the teacher went she was refused admittance. And these were the people who thought we were "gods come down from the sun," and who would not be persuaded that we were "sinners" like unto themselves! I hope some day they will be among our listeners again, for they seemed eager and hopeful.

'In Krishnagur the Mohammedans have given us a little hope lately. For eighteen months after my arrival (in December 1880) all attempts to gain a footing amongst them seemed unavailing; they would send for us, but on the Gospel message being delivered their doors would be at once closed against us, *e.g.* I was invited to teach two Mohammedan children; at the first visit a number of women gathered round, and we used the opportunity of speaking to them of the only Saviour; but scarcely had we finished when the husband of one of the children appeared from behind a door at my side, and though he said nothing at the time I understood intuitively what his position and his sullen face meant, viz. that he had been listening and was highly displeased. On my next visit they gave me a message from him, asking me to give only secular teaching, as otherwise they would not be allowed to learn anything. I could only say "That cannot be. We come, as you know, with the express object of giving you the *good news of Christ*, and if your husband will allow you to hear it, we will gladly teach you reading and writing besides; but if you must not hear it, then what can we do but turn to others who can and will?" The husband soon appeared as before, and without troubling to stop smoking his "hookah" informed me between the puffs, and not very graciously, that he did not want his women influenced by our religion, that it was no profit to them, if it was to us, and he would ask me not to come again, unless it were to give only secular instruction. I was sorry for the poor little wife, who was much distressed, and besought me to come again as her husband said. At about the same time two other Mohammedan houses opened, each with several pupils, but with the same result, being closed against us, this time by an angry old woman.

'In March, however, a Mohammedan house was opened to us in quite another quarter, and soon after a second, and then a third, until we have now eight pupils, and a small school which is getting on well. All these are from the poorer classes; not an objection has yet been made, and they all receive Bible instruction.

'So much for the small, yet, I hope, sure footing gained amongst the Mohammedans at last. We have in most of our schools a sprinkling of Moham-

medan children, but in only one were objections raised, the Hindu children refusing to sit with the Mohammedans, or to come to school at all if *they* came. A few firm words, however, settled the matter, when they found we would not yield the point.

'In March we opened a sixth school (Hindu) in the neighbouring bazaar, but the attendance at it has fluctuated a great deal, and we may yet have to close it owing to the strenuous efforts made by some Brahmins to draw off the children to a heathen school near, by frightening them with false and absurd tales about us, and by offering them the attraction of books *free*, and big prizes, etc., if they will leave us to go there. Some of the children have been induced to desert us, but we get an average number of 17 out of 35 names on the roll (some being away ill), so that we are by no means hopeless.

'The Goornee School (named in last year's report as "Godrun," by a mistake) is going on well. It is the least affected of any by fever, and the children are consequently bright and intelligent. They learn with zest and real pleasure; older scholars and mere babies are alike fond of committing any and every thing to memory, especially hymns, of which they have learned a great number. They hasten from one lesson to another in a breathless hurry, as if their little lives depended on their making all possible speed, and putting down one book with "what next?" will pounce upon another, and begin to repeat a fresh lesson before the teacher has time to find her own place; they positively run races with sums, spelling, etc., winding up by repeating page after page of a little book of poetry, used in all the schools, of which they are extremely fond, and also the "Old, Old Story." I promised two new slates in each school for the two best writers; this gave rise to much excitement, and for weeks they practised writing with the utmost diligence. The elder girls are reading St. Matthew's Gospel and the Acts of the Apostles, and the way in which two at least of them enter into the spirit of these books is quite touching. Little Locki, the head girl, is very bright, hardly allowing the others an opportunity of answering, and every now and then a word or a verse will seem to strike her in a remarkable way; she got hold of my hymn-book and learned "Just as I am" all through, because she said it was "Such a beautiful hymn;" and she did not rest until all the others knew it too. The last line of the verses, "Jesus, take me, even me," particularly delighted her, and she said those words were "best of all." In reading the Gospel, too, the words of our Lord on the Cross, "My God, my God, why hast Thou forsaken Me?" seemed to have taken special hold on her mind, and for some time she never forgot to say them to me whenever I visited the school, and without telling me she learned the whole passage by heart. Being struck with her appreciation of them, I asked her one day, "Tell me, Locki, do you understand these words, and what makes you think them so beautiful?" Her answer came readily enough: "Why, He was suffering His Father's anger *all for us*, and it was so dreadful that He could not help calling out, 'My God, My God, why hast Thou forsaken Me?' that is why I think them so beautiful." I wish I could convey to you the expression of intense feeling with which she said this, and how the meaning of the favourite words seemed to have entered into her heart. Another day she said: "Mem, we are *listening* and *being taught* from this book all about the Saviour, and what we ought to do; but then we don't *do* all the things it tells us about. At the last day when he comes, will He give us a reward for having *listened*, without having *done* the things He wants us to do?" We read together the parable of the houses built on the rock, and on the sand; and after I had explained it to her, she said: "But if *we* want to love and obey Christ, and our fathers and mothers will not

let us, what will he say then?" In one of their favourite hymns there is a verse which runs thus :—

"Before, I was the servant of sin . . .
But now I am God's child."

I drew a pencil through the lines, saying, "You cannot sing those words ; they are only for Christ's little children to repeat ;" and you should have heard how they begged me not to make a mark through the verse, "for," said they, "we *do* love Jesus, and we do want to serve Him!—so those lines will do for us." They never like seeing those pencil-marks. One day Locki whispered to the girl next her, "I am going to be a Christian some day." Her companion very foolishly repeated the observation, and it brought many unkind words of reproach on the child's head, which made her so unhappy for a time that I feared I should lose her from the school. She became gloomy and snappish to the other children, as if to show to all that she was *not* striving after "the gentleness of Christ." In one of her unhappy moments she said impulsively, "Mem, I don't want to read this Bible any more ; I would rather read *Peep of Day* with the second class again, or another book!" But when I asked her why, she could say nothing, only looking as if her poor little heart would break. Another time she said suddenly, "I wish I were a cow, and not a child at all!" However, she seems now to have forgotten her troubles, is bright and happy again, and not afraid to speak her mind either.

'I have a bright little pupil in a house near the school, and one day while teaching her, the mother came past with a large red flower in her hand, which she placed on the ground, and began to pray to it, and to prostrate herself before it. When she had finished, I said to her, "What! Do you know no better than to do that?—you, who have heard so much about the true God!" "True," she said, "*I know there is nothing in it*, and it is all false, but I am only an ignorant old woman, and it is *our custom*,—how can I leave it off?" And then she went on to say, "My two children know better ; they have learned of you ; *they* will never do it ; but as for me, as I have done, so I must do."

'Of the other two schools, I think I may say that one has been improving lately, but they are both in the old town, and are still much under the influence of the fever. The faculties of the poor little children have been so stupefied and deadened by long illness, that we cannot at present do as much with them as we hope to do soon.

'We still continue the daily Bible study with the teachers, and find it most useful. We are now going through "Hebrews," and they are really entering into it, and enjoying it thoroughly ; I had almost thought of passing it over as being rather too difficult a Book for them, but they are taking great interest in it. Their minds seem so quick at taking hold of and accepting an idea, especially in matters connected with religion, and they often surprise me with the thoughts they enunciate ; it is a pleasure to see them puzzling together to find out the meaning of a passage which, perhaps, they do not understand.

'It has been necessary to give up the Hindu Sunday-School while I am alone, as the Christian children come to me for a class on that day ; but I hope to resume it when a helper arrives.

'*P.S.*—Since writing this report, I begin indeed to think that I have "boasted too soon" about the fever. During the past two days I have been hearing that it is very bad again, and many people are dying of it ; in going to our pupils I find sickness all around me, and we have just heard of the death of a most promising little child in our schools.'

BHAGULPUR.

Zenana Missionary, ... MISS HAITZ, 1877
Native Christian Assistant, ... *Ruth.*
Native Teachers, 6. *Names:* Ruth and Boshonto for Bengali work; Phebe, Sarah James, Priscilla Charles, and Sophie for Hindi Schools.
Bible-woman, 1.—Sarah Ratni.

Zenanas, Bengali, ...	9
„ Mohammedan, ...	6
„ Schools, ...	4
Number of Zenana pupils under instruction, ...	17*
Present Roll Number, ...	81
Local Subscriptions, ...	Rs. 10 : 0
Zenana Fees, ...	Rs. 138 : 8
Sales of Work, ...	Rs. 69 : 3
Donations, etc., ...	Rs. 144 : 0

Our friends will like to read of one year of Zenana and Woman's work in Bhagulpur. We, perhaps, above all God's servants, should be ready to rejoice in 'the day of small things.' Our beginnings everywhere, and in each fresh station, have been so small; but the tiniest *living* seed always *grows*, and over and over again our God has filled our hearts with thankfulness and our lips with praise for the *great* things He has done for us.

MISS HAITZ'S REPORT.

'Handing over the work at Mirat to Miss Hoernle, I left that station with Ruth on the 24th December 1881, for Bhagulpur, visiting Agra and Benares on the way. We arrived here on the 3d of January, 1882, and were warmly welcomed by Mr., Mrs., and Miss Droese. A pleasant house had been taken for us, but as it was unfurnished, Mrs. Droese kindly invited me to stay with them, and Ruth found a temporary home in a native Christian family. With Mrs. D.'s kind help and advice I soon procured the furniture most needed, and on the 18th we moved into the "Zenana Mission-House."

'For those of our readers who know little about Bhagulpur, I will just mention that it is the capital of Behar, covers 8 square miles, and has 67,000 inhabitants, about two-thirds of whom are Hindus, and the remaining one-third Mohammedans. There is a famous Buddhist temple here, and the Tassa silk, so much known and liked in England, is made at Bhagulpur. On the whole, the people of this place seem very backward in civilisation, having gone on in

* I have only put down those houses as Zenanas where we have given secular as well as Bible teaching. I have also *visited* a good number of Hindu Zenanas, the houses of school-children where I only give Bible teaching; but as I only visit there when I have time once a week, or even once a fortnight, I have not counted them as Zenanas. If Sarah Ratni answers as a Bible-woman, we may be able to take up regular visiting in such houses also.—E. HAITZ.

the ways of their ancestors for generations past; but of late the Babus are really making efforts to improve upon the existing state of things.

'When we were fairly settled, Miss Droese handed over to me the two C.M.S. Bazaar Girls' Schools, with their teachers, and I began teaching in them, and also visiting the homes of the children. It was easy for several women of the same neighbourhood to collect around me, and thus I had many opportunities of reading and speaking to them of God's love in Jesus Christ; these simple Hindu women are always ready to listen, and it is really a pleasure to go among them. They have much to ask about myself, my clothing, my home, etc., and are very pleased when they get answers to their questions.

'In this way my work began, and at the same time I took steps to open more schools, and to find work for Ruth among the Bengalis. By the 1st of February she was able to begin Zenana-teaching; and I also opened two new Bazaar Schools, for which Mrs. and Miss Droese supplied me with two teachers from their school. Most of the children who attend are rough and wild-looking, but some are bright and quick at their lessons, and repeat what they have learned in a graphic and original manner, which is most amusing. When I visit any of their homes, a number of the girls are sure to collect around me; sometimes they even follow me during school-hours, leaving their teachers alone! If I try to send them back I am only met with smiles, and they return when it pleases them. They get their own way in their homes most completely, and if they do not want to go to school their parents are simply powerless to persuade them, but as a rule, those who do come enjoy being at school. From one of the schools I walk home sometimes, when a number of girls accompany me part of the way, chattering merrily; at the turning of the road they stop, make their salaams, and allow me to go quietly a short distance; then they again call their salaams after me, and run back at full speed.

'Last April I began Zenana-work among the Mohammedans, and have now six houses open. I do not find the people so bigoted as the "up-country" Mohammedans, and all my pupils are more or less interested in their Bible-lessons, though with one exception they get on very slowly with their secular education. I consider mission-work among them decidedly hopeful.

'Among the school-teachers there have been a good many changes during the year—some have married, others have left, and others again had to be changed for various reasons. At one school, during the last three months, I have had two teachers, one a widow named Sarah Ratni, the other a married woman named Sarah James, and I tried to get them to visit the children's homes, hoping that thus they might gradually be able to take up the work of Bible-women; but even the two together had not enough courage to speak to the women, saying, "We are afraid." Now I have arranged for the widow to live in our compound, and by taking her with me to the Zenanas, and among the people of the villages, I hope she will in time become accustomed to the work; she is a good woman, and would like to help us in this way, only she lacks the needful courage.

'Of Bengali Zenanas we have had nine since beginning work here, but two are again closed against us. The few Bengali Babus who have asked us to visit their houses are chiefly the wealthy pleaders of the city, and are very anxious to have their wives and daughters taught; they all belong to the Brahma Somaj sect, and are well-educated men living in houses handsomely furnished in English style. Some of their women know how to read and write their own language, while others are quite ignorant. The superiority of the husband has not always a good effect upon the untaught wife, for she is apt to get proud, and her teacher does not always find her pleasant to deal with in

consequence. They are all intelligent and eager for knowledge ; most of Ruth's pupils learn English as well as Bengali, and are getting on rapidly, being already in the second and third English Readers. As regards progress in spiritual things among them, Ruth is often discouraged ; so few seem to take any real interest in God's Word ; they listen to it with indifference, and only do so at all because they know that without it we would give no secular teaching. Still, I feel assured that Ruth's influence is doing them good ; her two youngest pupils, both girls of about thirteen years of age—one the daughter of the Brahma-Somaj priest, the other of a pleader—are really interested in their Scripture lessons, and Ruth is especially pleased with the questions asked by the latter girl.

'As yet we have not been able to get among the middle-class Bengalis. I am now making fresh efforts to obtain an entrance into their quarter, but the fear of our influence seems to be what is keeping the people back, for I believe the whole town knows about us and our work.

'At the beginning, a Bengali Babu took up our cause warmly, and actually wrote an article in their local newspaper, speaking very highly of our mission ; he sent us his carriage for a whole month to take Ruth to her work, until we could get our own conveyances, and also said that if we would keep back the Bible, all his countrymen would open their houses to us ; but of course I told him openly what is the real object of our Society.

'At the end of March, Boshonto, a Bengali convert, joined Ruth. She is not a trained teacher, and has still much to study herself, but she is anxious to learn, and helps Ruth where she can, by teaching the less advanced pupils. I am very glad to have two such superior teachers for the Bengali work, but still I feel that even the very best of our Native Christian helpers need much of that true Missionary spirit which can bravely face discouragements of all kinds, which is ready to bear unpleasantnesses cheerfully, and to overcome difficulties which may and do arise in connection with the work, or with those with whom they are called upon to live for Christ's sake. Our Indian sisters are generally very easily discouraged, and are sometimes tempted to give up mission-work altogether.

'Looking back over the time of our stay here, I find great cause for thankfulness to God for guidance, and for the many mercies He has poured down upon us. Kind friends have been at hand with help and advice in opening the Mission ; the Society has supplied the needed funds for carrying it on ; pretty gifts of dolls for the children, and other articles for sale, have reached me from Rochelle and Cork ; and some ladies at Brighton support Boshonto. Each and all who have thus helped us, will, I hope, accept my warmest thanks for their kind assistance and sympathy.

'*P.S.—Dec.* 23*d*, 1882.—We are very busy here at present. The day before yesterday I had all our school-children gathered in our compound to give them their Christmas presents. There were about ninety girls. The Mission-House stands on high ground, so those brightly dressed little girls were quite a sight to passers-by. Naturally, they crowded round the table with the dolls on it, looking at them with eager eyes. I suggested a run about the compound, and set them the example, and in this way they got scattered about, and you can fancy the pretty sight with the gay colours in the bright sunlight. The children were so pleased with their dolls, and those only received bags who had been regular attendants all through the year.

'I have six Roman Catholic girls, and to them I gave some of those jackets you sent, with which they were very delighted.

'I hope to leave for Calcutta on Tuesday next, *i.e.* the day after Christmas Day, in order to be present at the Conference, and also, as I hope to meet

Miss Pinneger.[1] I am glad that I shall be able to give her a first welcome, and then we shall return together.'

JABALPUR STATISTICS.

Zenana Missionary, ...	MISS BRANCH,	1875
„ „	MISS WILLIAMSON,	1877
„ „	MISS DAUBLE,	1881
„ „	MISS L. DAUBLE,	1881
Assistant „	*Miss Lawson*,	1881

Native Christian Teachers, 5. *Names:* Prio Mukerjie, Emma Page, Martha Ishwari, Eliza Mosley, Adelaide.

ZENANAS.

Number under instruction during the year :—

Hindi Pupils (should have been given by Miss Williamson, but omitted).

Mohammedan Families, ...	12
„ Pupils, ...	26
Bengali Families, ...	20
„ Pupils, ...	31
Number of Schools, ...	5
„ of Pupils in Schools, ...	122
Government Grants, ...	Rs. 564 : 0
School Fees, ...	Rs. 38 : 6
Collections, ...	Rs. 154 : 0
Sale of Work, ...	Rs. 496 : 13

MISS BRANCH'S REPORT.

'I have little to say about my Bengali work this year, except that it has decreased very much. Thirteen of my pupils have left Jabalpur during the last six months, and only four new ones have come to fill their places.

'From the household in which I was so greatly interested three of the women have left, and of the two remaining only one reads, but the second almost always comes to listen to the Scripture lesson. In the room in which I teach there are many pictures hanging on the wall, some of English ladies, nicely framed, some of Indian gods and goddesses. A few days since, when I went the gods and goddesses were no longer there, but in their room were hanging, in neat wooden frames, two Scripture pictures which I had given to the women last Christmas. On my expressing pleasure at seeing this, my pupil looked up smiling and said, "Yes, my husband has had that done for me, and he says that if I get two more such pictures he will have them framed also." I cannot help taking this little circumstance as a hopeful sign for that household, and as a beginning of the answer to our many prayers that the husbands and wives belonging to it may together come and accept the Lord Jesus Christ as their only Saviour.

[1] Miss Pinneger is the additional Missionary lately appointed by the Home Committee to join Miss Haitz in this hopefully developing new station work.

'From the Chota Sahib's house two pupils have left with their husbands, and are not likely to return except as visitors.

'A.'s wife, of whom I wrote three years ago, and who left Jabalpur about two years since, came back for three months, and left again this week. She is still the same, affectionate and gentle, but very uneasy in her mind. How I wish you could see her! Her face is so sweet, and her eyes often look intensely sad! I believe that she came back here on purpose that she might learn more about the way of salvation.

'G.'s wife is in trouble. Her young daughter, who was married last year, has gone now to her husband's house, and her daughter-in-law has gone back to her mother for a time. She is consequently alone, and, having all the household work to see to, is only able to read once a week at present; but she loves her lesson, and always gives her teacher a hearty welcome. I believe that she tries to influence for good all who come in contact with her. I heard her a few days since talking to a servant about the love of God as shown in His sending His only Son to die for the sins of the whole world.

'The school in "Gurha" does not increase in numbers, but the children are getting on well with reading and writing. Two of them can write easy dictation now, and nearly all can sew neatly. "Adelaide," their teacher, will be leaving soon, because her husband has got work with higher pay at Muttra; at present I have not heard of any one to take her place.

'The Saturday class of women are not quite as regular in their attendance as they were at the beginning of the year, but those who come are attentive and quiet, and often please me very much by the intelligent answers they give to the questions asked them.

'"Adelaide" is a good preacher, and has a most graphic way of illustrating her subject both by action and by simile. I was sitting near her one day while she was telling the women about the miraculous draught of fishes. She said: "While the fishes were *in* the water they were not sensible that they were there, but when they were being drawn up in the net they began to feel uncomfortable, and to say, 'Hai! hai! what a sad condition is mine!' So men, while they are drowned in sin, do not think about their danger, they are as happy as the fishes were in the sea; but when their hearts are touched by the Holy Spirit and by hearing the words written in God's Holy Book, then they begin to be uneasy, and to say, 'Hai! hai! what a sad state is mine!'" I only give this as an instance of the way in which Adelaide works. I can assure you her hearers often get very interested in her lectures. Her powers as an instructress in reading and writing are inferior, but she is a *good* Bible-woman.

'Since Miss Williamson's departure I have again taken charge of the Galgala Salao school for Hindu girls, and yesterday two ladies went with me to visit it. They were delighted with the cleanliness and intelligence of the children, and with their knowledge of arithmetic. Our great difficulty is in getting trained teachers; it is almost impossible to obtain one (either Christian or heathen) who knows how to manage a school well. "Eliza" is an exception; she is a good manager, and her pupils obey her readily.

'When I went into her school yesterday, one of the little girls whispered to me, "Miss Sahib, Christmas is coming; will you give me a jacket then?" Miss Däuble tells me that this little girl's mother is one of her pupils, and is very poor, so I think we must give poor little "Pyari" one of the pretty jackets sent in the box we received a few days since. We are very grateful for all the dolls, scrap-books, bags, jackets, and skirts sent, also for the picture-books and large Scripture pictures. All will be most useful to us as prizes and presents, and we heartily thank the kind ladies who have sent them.'

Friends will remember that Miss Branch is expected home in England this year on furlough. She has been out in India nearly nine years, and it is quite time she took her much-needed rest and refreshment; but even her *temporary* removal from Jabalpur, from which also Miss Williamson has retired on account of her marriage, should draw forth very earnest support from home of continued and upholding prayer on behalf of the Misses Däuble, who will be left in charge. The work, the place, and the pupils are to them all new, and, for a time at least, the women and pupils may look upon them as strangers, and Indian sisters do not altogether like changes; still let us pray that even this may be used by God for good. The presentation of the truth by other than their old missionary teachers, by these fresh loving lips and eager hearts, may speak of its importance, and, quickened by the Holy Spirit, bring to decision some who have often *heard* but not as yet heeded the solemnities of having 'the Gospel preached unto them.'

Miss Williamson's Report.

This is the last report we shall receive from our valued missionary, Miss Williamson, she having before this left Jabalpur to enter on another sphere of work in India; but her thoughts and prayers will still be with us. She writes:—

'I feel I am only leaving one Society to join its sister; and I shall always have a great affection for our dear Society, and all belonging to it. Will you pray that I may be made ready for all the work which God may be preparing for me, and for all my new responsibilities?'

We shall notice in this, as well as in Miss Branch's report, that Jabalpur at present seems to call for the 'long patience' which the husbandman must have before he can hope to reap the harvest. But to any and all who may be feeling depressed over this apparent lack of growth, we would say, 'Be not weary in well-doing, for in due season ye *shall* reap, if ye faint not.'

'*December* 1882.—At the close of nearly five years' work among the Hindu women of Jabalpur, it is still "the day of small things," but we must not on that account be unduly discouraged, for in God's good time "a little one shall become a thousand." There seems especially little to report in the way of *progress* among my pupils during the past year, but the reason for this is not altogether disheartening, but rather the reverse; I have constantly been called to new houses, but in almost every case the inmates have only read for a very short time, and have then left Jabalpur altogether, their husbands being suddenly removed to another city. So, knowing beforehand that they were coming and going like birds of passage, it has been my great aim to teach them as much Bible truth as possible, and, where a woman could read, to place

in her hand a copy of the New Testament to carry away with her. In only one instance was this gift absolutely refused, and as I plainly gathered that it would only be destroyed, I did not urge its acceptance.

'The work has also been hindered greatly by the almost constant illness of some of my pupils. While Miss Butler was at Jabalpur she was most kind in visiting some of the most serious cases, and also gave me some valuable hints as to what I might do myself, and it delighted me much when I was consequently able to be of real service to a poor woman whose hands were a mass of awful sores. When I went to teach her one day, I found her sitting in her comfortless apartment, crying helplessly, unable to do a single thing, and looking utterly worn out with the pain. I took her some ointment, which had a good effect, and in a week or two she was almost cured. She went to Nursingpore for a change for a short time, and on her return, at my first visit she threw her arms round me, and thanked me for what I had been able to do. I have spoken to her often of the Great Physician, and she has always listened most earnestly and intelligently; but whether she has received the truth into her *heart* I cannot tell. She is my favourite pupil, gentle and delicate-looking, and very affectionate, and I was sadly disappointed when, on paying my last visit to that house, I found she had gone to see a brother at Nursingpore, and would not be back for three months. I was exceedingly sorry, as I thereby missed the wished-for opportunity of reminding her of all she had heard, with the added solemnity of the thought that, in all probability, it would be our last meeting on earth, and that our next would take place before the great White Throne, in the presence of the Lord Jesus Christ.

'One of my pupils was baptized about six months ago, much to our joy. Her husband is a teacher in the C.M.S. High School, and had taught her carefully since his own baptism some time before. Their dear little boy of eighteen months old was baptized at the same time as his father, and we were very glad when the young mother had courage to follow her husband's example. They continue to live in the city, and come in for no small share of abuse, though happily this is confined to the "unruly members" of those around them, no violence being used. We must pray that the lives of this Christian family may be such as to influence for good their heathen neighbours, and especially that the man's aged mother, who is at present most bitter against the truth, may be led, by the consistent and patient conduct of her children, to see the beauty of holiness and the value of the one thing needful.

'Those who read my last report may remember the woman mentioned in it, of whom I had perhaps greater hopes than of any other, who was about to go to the great *mela* held every twelve years at the sacred junction of the Ganges and Jumna at Allahabad. I was most anxious that she should not go, fearing that it would be to the entire unsettling of her mind, and cause her to forget all I had striven so hard by God's grace to teach her. I must always think it was in answer to prayer that, a few days before that arranged for the departure, she was taken so ill that neither could she go nor her husband, much as he had desired it, and it ended by the whole party of relations staying at home. Had it not been for Miss Butler's kind care, I believe the woman must have died. I had many opportunities, in my daily visits, of pressing the truth home to her heart, and often had talks with her husband, who is a sensible man, reads and writes well, and was a most attentive nurse to his poor sick wife. I was amused one day after the woman's recovery, by her putting a large slate into my hand, which her husband had filled with questions in Hindi. The first I remember was "What is fate?" desiring me to write answers to them all! I told the wife I could not do that, as I had no time, neither had I come to teach

men, but that if they would read daily in the Testament I had given them, they would find answers to all their questions. "Besides," I added, "if your husband has anything to ask me, let him do so to my face." I do believe this woman is "almost persuaded" to be a Christian, and is not so much deterred by the thought that she would be turned out of her house (as she says she most surely would be), as by the assertion of her heathen friends that we are very loving to her now, but that if she became a Christian we should despise her and treat her as one very much beneath us! And I find this notion very prevalent among my women. It is one too that is very difficult to eradicate, for their idea of our not despising but helping them seems to consist very much in having them to live with us, which is of course quite out of the question. When asked directly what we should do for them, I generally say, "But you are not a Christian yet—time enough when you are; *are* you one?" etc., and then they are rather glad to quit the subject altogether.'

Our missionary here touches on a question which is one of serious moment, and the answer to which is difficult to supply. Humanly speaking, the obstacle to the evangelisation of India's women is well-nigh insuperable, but 'the Lord's hand is not shortened,' and He Who fed and guided and guarded the Israelites in the desert, will as certainly provide for 'those few sheep in the wilderness' who are willing to trust His power and His love. Our Converts' Homes in Calcutta and Amritsar have been opened with a view to in part meet this difficulty. They do not indeed *cover* it, but they at least testify to our willingness as disciples to follow the disciples' rule, 'to do good unto all, and especially to them who are of the household of faith.' Our missionaries in South India are beginning to feel the need of some similar institution, and faith should keep us resting on the hope that not only this but many another difficult question will be solved by the light of His counsel who is with such long-suffering patience gathering out a Church and people even from India. Miss Williamson continues:—

'Though the number of pupils visited at one time has averaged 23 or 24 only, I have taught during the year as many as 33, and nearly all are visited twice a week. The Hindi work is at present being carried on by Emma, as her sister Martha, who used to assist me, now teaches the Hindi School; but I trust that the younger Miss Däuble will be able to take it up as soon as she has passed her first examination in the language. One may plant, and another may water, but all look to God alone to give the increase. Let us beg Him to fulfil His promise towards this portion of His vineyard: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day."

Miss Däuble's Report.

Mohammedan Work.

'*November 22d*, 1882.—My sister and I arrived here on the 17th of October from Agra, and our sojourn in this city having only been as yet of five weeks'

duration, there is naturally very little for me to write about this year, especially as my work is quite new to me.

'Miss Branch made over to me the Mohammedan Zenanas and school very shortly after my arrival, and I soon got to know the different houses and the women and girls learning in them. Emma Page, the Christian teacher, who had hitherto been visiting the Zenanas, showed me the eight houses at which she had taught, and since my arrival four more have been opened to us, so that now we have twelve Mohammedan houses, with about twenty-five pupils learning in them. Most of my pupils are quite beginners, and though some of them get on quickly, others find it very hard work to learn the alphabet; a few, who have been taught for some time, are rather more advanced, and one girl reads quite fluently, writes dictation in the Urdu character, and can do arithmetic fairly well. She, her mother, and her sister also learn needlework; they showed me some stockings they had been knitting, and now they are working some caps for their uncles.

'The pupil in the last house which opened is a gentle, intelligent woman who came here with her husband from Jeypur about two years ago; they have no children, and when I go to her house to teach her, I generally find her alone with an old servant. She is very eager to learn reading, and is making good progress; she has also begun to knit, but I regret to say she does not as yet take much interest in the Bible lesson; still I hope and pray that in time she may be more anxious to listen. She is very affectionate, and seems exceedingly grateful to have somebody come and teach her; indeed, her life appears to be a most lonely one. She told me she had never seen a European before she saw me, and seemed much struck with my white face and the dresses I wear. In several houses there are women who do not learn to read or work, but who come in to listen to the Bible lesson; this is a great pleasure to me, and I find it most encouraging to see them listening attentively, and to hear them now and then venture to give an answer or to ask a question, which shows their comprehension of the subject-matter of the lesson.

'The Mohammedan school, established by Miss Branch in April last, is doing well. Eliza Mosley, a Christian woman, teaches the children, and an old Mohammedan man collects them daily. They are all rather small, as girls are not allowed to leave their homes after they arrive at a marriageable age. Some of them are very bright and quick, and like coming to school. There are about 23 names on the roll, and the daily average attendance last month was 19.

'The work among the Mohammedans here being comparatively new—regular Zenana-visiting having only been begun last April—we need much wisdom and guidance from above to win the affection and confidence of the women and girls, and to point out to them that Jesus is the Son of God, and our Saviour and Redeemer, and that only through Him can we have access to the Father and be made fit for heaven. The generality of Mohammedans acknowledge Jesus to be a great prophet, but they think it the greatest blasphemy to say and believe that He is the Son of God.'

Miss Lawson's Report.

Bengali Work.

'It is with feelings of deep thankfulness to God for all His mercies, that I write a short account of our work here, and its progress. It is interesting and really enouraging, both in the Zenanas and in the school. Some of the pupils in

the former are pretty and intelligent, with pleasant, refined manners, and it is quite a pleasure to go into their houses and find them neat and tidy, and ready with their books and work. The majority are very painstaking, and anxious to get on with their studies, which they generally prepare well, but some few are rather indolent and indifferent. However, they are all very attentive to the Scripture lesson, and sometimes ask many questions during its progress, regarding any part they have not clearly understood. This is a great help, as it not only enables them to understand more fully what might otherwise have remained beyond their comprehension, but it is very encouraging to the teacher.

'In the school we have at present 33 children, most of them very bright, intelligent little things, who seem fond of their school and teachers, and take great pleasure in preparing their lessons. They are, as a rule, regular in their attendance, and very clean and tidy; they generally keep to their own style of dress, preferring their "saris" to anything else, but it is most amusing to see occasionally a little girl trying to be "English," but only succeeding in spoiling her own characteristic dress. Imagine a little brown-skinned, black-eyed, black-haired Bengali child, arrayed in a frock (English style), with bare feet, huge anklets, rings on the toes, numerous bracelets and necklets, four or five rings on each ear, a nose-ring with a mock pearl in it hanging over the upper lip, and the hair dressed as usual with a quantity of ornamental silver pins, little chains, and pendants of various kinds!

'Four or five of the children are rather backward and idle, and seem to dislike their books, but in disposition they are docile, submissive, and affectionate, so that with gentle yet firm treatment they are getting on fairly well. I think I may safely say that the children are making good progress in every branch of study, and they are particularly fond of geography. At present they are revising all they have learned during the past year. Sewing is a favourite employment with most of them, and some of the elder ones work very neatly, and like making under-garments for themselves. But I think they evince the greatest pleasure in having their daily Scripture lesson, and in trying who can remember best what is taught them. Some of them have had Biblical instruction for years, and children though they are, they seem really to see the falseness of their own religion, and the beauty of ours. They have constantly to bear very harsh treatment at home for neglecting to do their "pujas;" *e.g.* one little girl came to school a few days ago with a severe bruise on her forehead, and on being asked by Mrs. Mukerjie what had caused it, would give no answer, but looked ready to burst out crying. But another little child, a relative, was not so reticent, and said that her father having observed that she had not done her "puja" for a great many days, asked her why she had so neglected her devotions, to which she replied, "Father, I have not neglected my devotions, I have prayed *every* day to Jesus Christ; I do not pray to idols because I do not believe in them." This so enraged the father that he seized her by the back of her neck, took her before the idol, and having first reverently bowed before it himself, forcibly bent the child's head several times, striking it so violently on the ground that it bled profusely, the child crying bitterly the whole time. But she smiled happily enough when this was related in school, and said she did not much mind, adding, "I *cannot* believe that trees, and wood, and stone will save me." We can only hope and pray that God in His own time, and His own way, may use these children as powerful instruments in that bigoted family to bring them all to a knowledge of the truth.

'All our scholars are very fond of singing, and have learned many hymns and school-songs; their favourite tunes are Bengali melodies. In our Zenanas, too, the singing is always greatly enjoyed.'

Again Miss Branch has deemed it well to send the reports of her native teachers in the original. The following are verbatim translations supplied to us by willing helpers at home. The prettiness would be spoiled by any alterations, therefore the repetitions, etc., must be excused, according to the writers' petitions.

BIBLE-WOMAN'S REPORT OF THE BENGALI WORK, JABALPUR.

'HIGHLY HONOURED LADIES,—The way in which the work of the schools and Zenanas of this place is carried on is well known to you. Any word of mine would be superfluous. Nevertheless I will write a little concerning the Bengali schools. With this object in view, I write that through the grace of the great and merciful God, I see that there has been a greater measure of improvement in religious and secular knowledge during the last year than in any preceding one. The numbers of both boys and girls have gone on increasing, and through the grace of our Lord, piety and learning have daily progressed. Those children who last year were learning their alphabet, can now read little books of instructive stories very well, and can even sing hymns and little songs on various subjects. And now, doubtless, it will please you if I give a short account of the loving, faithful piety of these girls. It is a sad thing! but some of them have been beaten and persecuted, so they need many prayers to be made for them. Though their fathers and mothers are idolaters, yet they may be called "faithful;" for if their faith were not very firm, they never could bear the beatings they receive. While other girls will tell lies for fear of being beaten, these have willingly endured it! One day a little girl came to school with her forehead much swollen; on being asked the reason, she said, "My father ordered me to prostrate myself before the image of Kali. I did not do it. Then he seized me by the hair of my head, and knocked it many times, against the ground." We have heard the same accounts of three or four other girls. One little child of three years old, on hearing her mother say something that was not true, said to her, "Mother, are you telling a lie? God will cast you into hell." The mother made no answer, but remained silent. A girl of ten years old said to her mother, "You have read so much, could you not read one little verse of mine?" She had never before this tried to compose a verse. She showed it to her mother. Having seen the name of Jesus in the verse, her mother said, "I will not look at it, for the name of Jesus is in it." This is the verse—

PRAYER.

LORD, to Thee I make my prayer,
Save me from all grief and care;
Never, never far from Thee,
O Lord Jesus, let me be!
Trouble me will surely stun,
So to Thee I quickly run,
While I tarry at Thy side,
Safely shall my soul abide.—A BENGALI GIRL.

'And now, dear ladies, excuse all the errors in this letter, and accept my love and salutations. SHRIMOTI BASHINI MUKHOPADHAI.'

REPORT OF THE CHURCH MISSION GIRLS SCHOOL AT KHATIK MOHUL, JABALPUR, *Jan.* 1882.

Number of girls, ... 24

'In this school the girls of Mussalman extraction are taught to read and write in the Urdu language. They learn to sing the hymns of the Gibmala (Garland of Songs), a beautiful collection of hymns and songs by the Rev. Ulman. They have learned to count up to 100. The lesson lasts till 10 o'clock; there are four classes of girls, and all four learn needlework. *Class* I. The girls of the first class of their school read the first Urdu reading-book; they also read the Bible, write, and are taught needlework till 10. *Class* II. The second class girls have read the second Urdu reading-book; they read the Bible, write Urdu, and are taught work till 10 o'clock. *Class* III. The third class have read the third reading-book; they read the Bible, count up to 100, write, and work. *Class* IV. The fourth class read Urdu, and their Bible, and are taught writing, and work, and count up to 50. This school is newly established; in April it will be only eight months old. The girls have a great desire to learn to read; they are intelligent and learn quickly what they are taught in reading, writing, and work. Altogether, with God's grace, they are zealous in taking in religious knowledge.—I am your obedient servant and teacher of the girls' school, MRS. MOSELEY.'

'JABALPUR, *December 1st*, 1882.

'HONOURED LADY,—Greeting,—After due respect of greeting, be it known unto you, that we people here, by the grace and kindness of our Lord Jesus Christ, and by your prayers up to this time, have all remained well, and we trust that by the grace of God the Father you are also quite well. After this be it known to you, that here by the grace and kindness of our Lord, and by your prayers, by this time in the Zenana Mission there are nearly 15 who read, women and girls together. They are all hearing the words of God our Heavenly Father, and they are very zealous in learning to read, and write, and do needlework. Amongst them are two women who quickly have learned about God. There are also twenty others who very well learn to read, and write, and gladly listen to the Word of God, and I myself am very happy to teach the name of God the Father, and I constantly pray to our merciful Lord that He will help me to teach and explain His true word well, and that He will give a new heart, and His grace and blessing to all who hear that Word, and that it may take root in all their hearts, that they may hear it with joy, and remember. And also this is my prayer to the heavenly Father, that His good seed may be sown in their hearts, and that they may receive it as on good ground. Honoured Lady, now all the Zenanas are of good cheer, because the Miss Sahibs of the honoured Padre, Mr. Däuble, have come here from Agra, and are teaching them. May the Lord help us all, and give us His blessing, that, day by day, with diligence we may scatter the good seed amongst all classes. Honoured Lady, be it also your prayer, that among the women in the Hindi Zenanas the Word may be received, and that they may know there is only One through whom we can be saved. Now, with your great kindness, excuse all my faults and mistakes. After this, may my many, many greetings reach you.—I am, the writer of this letter, EMMA PAGE.'

LORD, our Covenant *God, Jehovah, Lord*,
Thy promises we claim—the seed, Thy Word
Cast forth, and wait its fruitful growth in faith;
'It shall live'—'It shall bring forth and multiply;'
For thus hath God said. We wait and hope.

MIRAT.

Zenana Missionary, ...	MISS HŒRNLE, 1879
" "	MISS STRŒLIN, 1881
Native Christian Teachers, 6.	

ZENANAS.

Number visited during year, ...	27*
Number on roll, December 31st, 1882, ...	24†

PUPILS.

Number under instruction during the year, ...	35
Numbers on roll, December 31st, ...	28

SCHOOLS.

Number, ...	3
Number on roll, December 31st, ...	117
Average daily attendance, ...	65
Government Grants, ...	Rs.120 : 0
Local Subscriptions, ...	Rs.132 : 0
Zenana Fees for Books, etc., ...	Rs. 14 : 4
Sale of work, ...	Rs.283 : 4
Donation from the Bishop of Calcutta, ...	Rs. 50 : 0

A glimpse at the surroundings of the work at Mirat, drawn from the correspondence of Miss Hœrnle and Miss Strœlin :—

Inquirer.—How is the work progressing at Mirat? We have heard but little of it lately, as Miss Hœrnle's last report spoke only of her return, after absence in Europe, and of her resumption of her interrupted labours.

Answer.—It is difficult to speak of the *progress* which is being made at Mirat—it is still the sowing-time with our mission there ; the reaping *will* come in due season, but we must wait for it in loving trust that the seed will spring up and bear fruit some day 'to the praise of His glory.' Miss Hœrnle writes :—'We have had much help and encouragement in various ways during the past year. The attendance at all three schools has been regular, and we have had comparatively little of that terrible fever which occurs in the rainy season, and which in former years made the number of pupils dwindle down pitiably. At the beginning of the hot weather we had a severe small-pox epidemic, and in one of our schools several cases occurred, but it has long since passed over, its

* One of these Zenanas is a Mohammedan one, the others all Hindu.

ong the number of Zenanas more than half are houses in which, owing to the of the women, no secular branches of knowledge are imparted, but where we Scripture by the help of pictures, and in which the women also learn texts . The latter they are very fond of singing to their native tunes. This would dmirably suited for a Bible-woman, if the right kind of person could be . HŒRNLE.

speedy disappearance being no doubt partly due to the exertions of the municipal authorities, who engaged hosts of "sweepers" and "Chistis" to keep the drains and narrow filthy alleys of this orientally dirty city as clean as possible.

'We give quarterly prizes to the children at our schools for regular attendance and general good conduct, and have just distributed them for the last quarter. The little ones were delighted with their bright-coloured veils of muslin, trimmed occasionally with silver braid, and we like giving these prizes much better than the money rewards which are presented at some places. Sometimes one or another of the ladies at the station attends these distributions, and visits with us the schools and Zenanas.'

Inquirer.—It is pleasant to hear of our non-missionary sisters taking such an interest in the work. May I ask if it is a usual occurrence?

Answer.—I believe such visits are tolerably frequent during some parts of the year, but in the hot season they are rare, as then most of the European ladies go to the Hills. *Apropos* of the climate our correspondent writes:—'The rainy season is always rather trying. Leaking roofs, low damp verandahs, spoilt clothing and books, and a host of reptiles, venomous or disgusting, or both, are some of the drawbacks to comfort which counterbalance the enjoyable coolness of the air after a good heavy downpour of rain, and the delightful evening drive after a hot day's work. This summer we have killed no less than six snakes in, or quite close to, our house, not to mention centipedes, and even a scorpion. One snake, of a most poisonous species, and more than three feet in length, was found crawling near Miss Strœlin's bedroom; it was speedily killed, and is now in a bottle of spirits of wine on our mantelpiece, an ever-present reminder of our preservation from a great danger. Its skin is most beautifully marked with black rings and dots, and it is really a splendid specimen. The monkeys are often very troublesome in the schools; they jump down from the neighbouring roofs, and invade our class-rooms in the coolest fashion imaginable. I may be just in the midst of a Scripture lesson, when cries of fear from my pupils and a general commotion make me look round, and I discover a huge, horrid monkey grinning close behind my chair! whereupon I too am "afraid," discipline relaxes, and teacher and pupils alike proceed to act upon the maxim, *sauve qui peut.*'

Inquirer.—It is very interesting to hear about all these little outside matters; it helps one to picture more vividly the sort of life to which our missionaries have to get accustomed. Does Miss H. say anything about the native inhabitants of Mirat, so that we may have a little idea of the people as well as of the climate of the place?

Answer.—Let me see. Ah! yes, here is something which will answer your query. 'Just before the summer holidays Mrs. S., the judge's wife here, took me to see the Zenana of the sub-judge, a native gentleman who had asked Mrs. S. to call on his ladies. We found his wife and daughter most gorgeously attired in gold-embroidered native dresses, and closely veiled. The furniture and appointments of the house were very much in European style. We sat in a carpeted room on chairs, at a table on which were some beautiful little bouquets of flowers, placed there for our acceptance. The ladies showed us all their wonderful jewellery with which they were decorated, and the daughter read "Hindi" to us. She can read very well, and also knows how to write. She had been taught at the American Mission girls' school at Bareilly, and showed us a hymn-book which they used there. (This sub-judge has opened a number of schools for girls at different places where he has held appointments.) On leaving, our handkerchiefs were sprinkled with "attar of roses," and we were altogether much pleased with our visit.'

Inquirer.—I remark that Miss Strœlin is mentioned in your statistics as Miss Hœrnle's fellow-worker at Mirat ; what have you to tell us about her?

Answer.—Miss Strœlin was still studying the language and hoping to pass her examination very shortly, when her report was despatched. She writes : 'I have a great many things to be thankful for. The Lord has indeed been good to me ; but I shall be very glad when this year of preparation is over, for I do most earnestly desire to enter into real mission-work. I have attended one of our schools regularly, and have also been to some of the Zenanas with Miss Hœrnle, but it is a real trial not to be able to talk to the women as one would like to do. Last week we visited two very interesting houses. The first was that of a Mohammedan Nawab, who now and then comes to see us, and whose family appears to be in advance of the generality of their countrywomen. Some of them can read, but I am sorry to have to add that they do not wish to be taught the Bible. I should be very pleased if we could teach in this house. The ladies in it have prepossessed me most strongly in their favour, especially one of the daughters who has recently been married, and who has a very sweet and pleasant expression, is intelligent to talk with, and has asked us to come and see her again. The other Zenana was that of a clever native judge, whose young wife we also liked very much. She has just begun spelling, and seemed delighted when Miss Hœrnle told her she would come regularly to teach her to read the Bible, and to do some pretty fancy needlework. It is important thus to gain entrance into the houses of some influential people, because the poorer natives then put their prejudices aside and follow the example of their richer brethren in admitting us into their homes. We especially want to get a footing among the Mohammedans here (hitherto our work has been entirely among the Hindus), but though we have tried several times to set up a Mohammedan girls' school, we have not as yet succeeded in overcoming the objections raised against our teaching the Bible.'

We hope that by this time Miss Strœlin's examination is a success of the past, and that her earnest desire for real mission work is in course of fulfilment. We feel sure that Miss Hœrnle will find in her a zealous fellow-worker for Christ, and are hoping for grand tidings from Mirat another year.

Last autumn the Bishop visited Mirat, on which occasion a Confirmation was held, and—but I may as well give you Miss Strœlin's own words :—

'It was the fiftieth anniversary of the C.M.S. boys' school here, and the attendance was very good ; the rooms were tastefully decorated ; the Bishop gave an address, prizes were distributed, and several of the pupils recited original compositions ; some of the students of bygone days also made speeches, and the day was concluded with the planting of memorial trees and the distribution of sweetmeats to the boys. On the following day a Confirmation of thirty-six native candidates was held in the Mission Church, and afterwards there was a gathering in our compound in honour of his Lordship. We had assembled all the pupils of our three girls' schools, and they sang some hymns very sweetly, after which they had a treat of sweetmeats and fruit, and then dispersed to their homes with happy faces. The rest of the guests remained until quite late in the evening. The next day being Sunday, the Bishop administered the Holy Communion in our Mission Church.'

And then our young missionary goes on to tell of a visit paid to a Roman Catholic settlement about fifteen miles from Mirat:—

'It is called Sirdhana, which, rather more than a hundred years ago belonged to a most remarkable lady called the Begum Sumroo. She was a native princess, distinguished, according to all accounts, by her great strength of mind and beauty of person, and was born in 1750, so that her life, which lasted for nearly ninety years, was passed in that turbulent period of India's history when, after a time of anarchy and confusion, the ruling power passed into British hands. It is said of the Begum that, towards the end of her life, being doubtful as to which of the many religions she had been brought into contact with was the true one, she caused to be built at her own expense a Hindu temple, a Mohammedan mosque, several Roman Catholic churches, and the Protestant mission chapel in Mirat!

'Her husband, a European adventurer of great military talent, died in 1778, and three years afterwards she became (outwardly at least) converted to the Roman Catholic religion, and was baptized under the name of Joanna. She was in the habit of intrusting the priests of her adopted faith with immense sums of money for charitable purposes, and Sirdhana is full of memorials of her; there is a splendid marble monument of her in the Cathedral there, and round it is inscribed a list of her many virtues.'

Miss S. concludes her interesting account of this holiday visit with the following remarks, which will rouse prayerful yet mournful thoughts in the hearts of all our readers:—

'We were much shocked by the dreadful pictures hanging about in the Cathedral. It is *so* sad to think that the heathen around us should have any cause to reproach those belonging to the Christian Church with worshipping images. I am told that the Mohammedans about here believe that the Christian Trinity consists of the Father, the Son, and the Virgin Mary!'

Inquirer.—False Christianity as well as Mohammedanism and Heathenism to contend against! Truly Mirat and its neighbourhood is a very stronghold of Satan!

Answer.—Yes, indeed. Our missionaries need all the help our prayers can give them to keep bright, brave hearts in the midst of such an atmosphere of sin and darkness; it would seem a wellnigh hopeless task for them to attempt any sowing in such a soil, were it not that 'to them that have no might HE increaseth strength,' and that 'they shall not be ashamed that wait for *Him*.'

More about the Villages.

OF so vast a country as India, it is impossible to write accurately in general terms applicable to the whole land. And yet we may safely quote Sir Richard Temple's estimate of the population as follows: 'The population of India is much larger than that of any nation in Europe or America, and exceeds the population of any country in the world except

China.' And further, may we not give our own personal belief, that in no other modern country would it be possible to traverse so small an area and find in it so many villages? Perhaps the land of Palestine in its happiest days of old might have compared with India in this respect numerically; but how different were those villages, where it could be said, 'Blessed are the people whose God is the Lord,' to these heathen places, where for the most part, up to the present time, it is written, 'They have never heard of Jesus, and know nothing of the missionary nor the glad tidings he is commissioned to carry to all peoples that are upon the earth.'

Not always, but often, these villages are found to be the smallest of communities; but they are centres, and each one, whether large or small, it should be the Christian's aim to reach with that proclamation of a salvation which is for them, as for all who will hearken and believe—following here, as elsewhere, *the Example* and *the Footsteps* which never fail to guide aright, for 'Jesus went about all the cities and villages, teaching and preaching the gospel of the kingdom.'

In this paper, which of necessity must be but a glance here and a sketch there, we will begin 'down South,' *i.e.* at the work around Palamcottah, where the villages cluster thickly, and where Mrs. Lewis and her coadjutors find many more opportunities and openings than they are able to fully occupy. Mrs. Lewis writes in December last:—

'I was out in the villages four days last week, from half-past six on Monday morning till a quarter-past six on Friday evening. I examined the work of the Bible-women, and was much pleased with the pupils, all except the last; the women in this village are *stolid* and *unimpressionable*, and Nyana Pakkiam must be removed to a sphere more suited to her. Mrs. Kearns is seeking a Bible-woman, so I have written to her about Nyana, who, being a young widow, I do not like to send to an entirely heathen village alone.

'The road was dreadful in some places, and I was three and a half hours going six miles in one part across the serais of sand, and in another place six or more young lads had to push the bandy along for some two miles to make it move. I did get terribly shaken indeed, but I am thankful to say I am all right again now.'

Again:—

'Yesterday I was at a place where Savargai is trying to teach, and I felt rather discouraged, but during the night my mind was very much occupied with the thought, Are we not looking too much to the agency employed, and too little to the work of the Spirit? If such an one were more fitted for the work, should we not see more result? Or if we ourselves could speak the language better, etc., should we not see more fruit? And my heart said, No, no, we are nothing; our agents, like ourselves, are powerless, so we must look to the Holy Spirit alone, and He often uses the weakest instruments that the glory may be *all* His. If a Paul may plant, and an Apollos water in vain, unless God give the increase, should we be discouraged when we see to us so

little fruit from the labours of our Bible-women or our own? Oh that we could put them and ourselves entirely out of our thoughts, and Christ *be all in all to us!*

'Savargai was recommended to me by one of the native pastors as a good woman who could read and speak to the women in the village among the poorer class in a simple way, and for small remuneration, and I must let her go on a little longer. It was an unfortunate time to go just now, for it is the most propitious month for marriages, and many were away and others preparing for weddings there, erecting panduls, etc., and all was excitement, and at such a time there was little opportunity afforded for religious instruction altogether new to them. Savargai must go on quietly step by step, giving them in her simple way that instruction which these poor ignorant ones are able to receive, and may God by His Spirit send light unto their souls!'

Of *a trip to Pannevellie* and its surrounding villages, Miss Macdonald writes as follows:—

'I left our house about half-past seven on Monday morning, in a most comfortable and roomy bandy, only wishing Mrs. Lewis or Miss Ling could accompany me. One pair of bullocks did the distance of fifteen or sixteen miles to the river slowly and steadily, but there came the first troubles. There was a little more water than usual, and the bandy, without bullocks, had to be placed on planks across two narrow boats, which are guided by boatmen. I got out of the bandy and stood beside it while we were floated over. The scene was most weird-looking, with a cloudy sky and a struggling moonlight; the air was very cold, and the rushing noise of the river a little above, running over the Annicut, added to the effect, the shouting men sometimes making your heart jump by their sudden leaps into the water; but as they are scarcely clothed at all, it is a very slight matter to them being either in or out of the water. At the other side there was nearly an upset of punt, bandy, and all—at least a tidal wave came that made one's feet rather cold and wet; but with rather more than the usual amount of noise the bandy was pushed or stranded in sand, and a plank put across for me to get in by. I was not sorry to resume the snug quarters, and wrap myself up in a shawl, take off my shoes, etc., and the change was so vastly agreeable that I must have immediately gone off to sleep, for before the fresh bullocks arrived I had a long dream, the end of which was that I was floating down the river, bandy and all, to some lovely music. I woke with a start, fearing it all true, and what an ending that would have been to all my proposed plans! Just then came the voices of the returning peons with bullocks, and there was the long pull and the strong pull through the sand. It is indeed a bad crossing-place, and even dangerous in some instances, but I am glad to say that preparations are being made for a bridge. We passed through Streevagundum, and then some tremendously heavy rain came on, which almost stopped our proceeding, the road at different places being quite flooded. Still, I reached Pannevellie at six A.M., and found the house open and the Bible-woman Thavai and the old servants ready to receive me. After a little wash and a few touches up I felt quite ready for anything, and especially coffee, which quite removed a threatening headache. The rain kept on unceasingly, and as the peon was very wet and cold-looking, I called him and said he too could have some coffee, which was nice and hot, but with a blushing face (if one could see the blushes) he said, "I am not a Christian, and could not eat this food." Whether it was the offer, or the fear of having to eat *this* food, I did not see anything of him again until the after-

noon! About eleven A.M. the rain ceased, and then visitors began to call. The inspecting schoolmaster was first, after a little while all the women and school-girls, and it was very pleasant to recognise the faces of so many. Among the women there has been both change and trouble since my last visit. Leah and Rachel (daughters of Pastor Isaac) have both become married women, etc. Then the schoolmaster and boys came with a plate of sugar and a plate of plums; they sang something in which my own name and "joy, joy," was frequently repeated. It is a most difficult matter to keep grave. Many of the boys and girls have been removed to higher schools, some of the girls into Palamcottah, and the boys to Saveipuram, where there is a college nearer than Palamcottah. After tiffin and a little reading I started for the heathen town with the Bible-woman, and as I had forgotten my own umbrella, had the loan of a very *large red one!* We visited four houses, in two of which were old acquaintances, and it was very very pleasant to be welcomed by these, and very encouraging to find the Testament given two years ago in use, and looking as if it had been used, and not shut up in a box. The girl to whom it belongs is a good-looking girl about fifteen or sixteen. When I came here before she had not very long left school, where she had learnt to read, and then I gave her a Testament. At that time she had always a great heavy baby brother of two years old to carry about, of whom she seemed devotedly attached. Her mother was dead, and she took care of the baby, and now with much pride she showed me the boy, quite a big lad, who seemed equally fond of her. Her father, she said, was still unmarried. She wished very much for a book called *Women of the Bible*, as she had read part of the Bible-woman's book, but wanted one for herself. She knew a good deal of the Catechism, and I gave her one as her own. My other friend (the woman who once asked me "why I did not wear lace made of gold thread, instead of the white thread,") was *very* pleased to see me again. She does not care to learn to read, but is a listener when she has time. She seemed much interested with *The Wordless Book*. At the black page she said, "Oh yes, I can understand that. *We* are all so dark inside. We are not like you, who know so much. When we were children we had no schools, and how can we go to heaven or hope to enter when we are so ignorant?" When the white page was explained she was very pleased, and the *glory* was, she thought, wonderful. But that there is no self-merit is all so utterly foreign to them and to all their teaching. She said of being saved, that charity (*durmum*, or giving) would all help to gain that eternal life. When I told her that the *best* and *most* was only our *duty*, she exclaimed, "Then what is there? what can we do?" At half-past five, being quite tired, but very thankful, I returned, having heard one woman read in each house, three in the New Testament and one in the Old Testament stories; the Catechism (a simple *first* Catechism on the chief doctrines of Christianity) was repeated in three houses. Soon after returning, Leah and Rachel joined me, and we had a talk—English and Tamil mixed. They said they would like to join our Bible Union. Then the church bell rang, and we went together. The schoolmaster conducted the service, taking a lesson from Deuteronomy. As soon as dinner was over I retired and slept soundly till daylight.

'*Wednesday.*—Very wet morning. Service in the church by the schoolmaster, who read and questioned the children on Acts xii., last verses. Wrote letters, etc., till breakfast. The inspecting schoolmaster came to arrange about the schools, and about an hour after the Pannevellie school-children came. The teacher is supported by Australian friends. She is a widow, and when I was here before had two children, a girl at school, and a boy younger and at home

with her. Now, however, she has lost her boy; a very slight illness took him off quite suddenly. Her daughter is now in the "Sarah Tucker Institution." This mistress is a very nice woman, gentle and quiet; twenty-five girls in the school, from six to ten years of age; five read to me in St. Luke, and I gave the three best a Gospel each, and the other two bead necklaces (which had come in a box from England); seven then read in the First Book, and they also received a necklace each; four children wrote dictation from the slate; seven beginners at the alphabet; two were ill, and did not come. They all saw some Bible-pictures, which pleased them very much; and when each child had her hands filled with plantains and native cakes, they went off very happily. After tiffin, Lydia and her two children came to see me. She is as happy-looking as ever. Then I started on my pony for the houses, but the sun was *very* hot. The first visit was to an old acquaintance, the woman whom I saw first worshipping the sun. She seemed pleased to see me, and assured me she had never forgotten me, but often inquired for the "lady" from the Bible-woman. There were so many men there that I would fain have come away, but, knowing it was likely to be my only visit, I mustered up courage and read and spoke a little upon Luke v. The woman is not a learner, but an occasional listener—all I could feel was, that she listened because it was polite, but there was no interest. Far more interest was shown with the little notice I took of her grandchild. I gave away some Gospels to the men, and came away depressed. In the next house were two women who like to listen whenever the Bible-woman comes. Thavai took the lesson, and read and spoke of the "Prodigal Son." Another woman came in who had known me when I was here before. They listened very attentively, but none of them were learners. One promised she would begin. In the third house a sick woman was lying on the floor. We came out on to the verandah, as the room was too dark to read in. Two learners came from adjacent houses and read their lesson from the First Book, and repeated many of the answers from the Catechism. As a number of women had now collected both inside and out, I told Thavai to read 1 Tim. ii. and speak to them about it. The next house we went to a number of nice-looking young women were there. The learner, from shyness, or some other unknown reason, could not be persuaded to read to me, or indeed to open her mouth. Another woman said, "I can read a little, if you give me a book; I know the Old Testament stories." So we did, and she read about Hannah very well indeed. She had learnt as a child in a school, and since her marriage, with a Bible-woman who teaches in her village. She is only visiting here for a few days. I gave her a portion of Scripture, and felt greatly encouraged by what I saw. The next house was inhabited by a stout family—father, mother, son, and daughter-in-law—all of whom could well have gained their living by exhibition! It was difficult to keep from exclaiming as each new member of the family appeared. The daughter-in-law was very timid; she could hardly hold her book with trembling, and all persuasions seemed only to make her worse. She read only in the First Book, but repeated the Catechism very well. I gave her a Gospel, as she was finishing the First Book. Next house had two such nice-looking young women, both living in the same block of buildings; both read very well, and one knew nearly all the Catechism. I gave each a book (Acts and Genesis). There were so many women gathered here, that although time was precious we could not leave them, so Thavai read again 1 Tim. ii., and spoke to them chiefly on verse 5. I was very tired, and glad to mount my pony and come home. On the way a Brahmin young man came and asked me for a Bible, as he wished to read it, so I told him to come and see me next morning at the bungalow. After service in the church, Leah and

Rachel came back with me, and we had our Union Chapter together. They tried to teach me the lyric that the children had sung while marching to Church, but not with much success. At last we retired up-stairs, where we have no interruptions. Thavai's prayers are very earnest, both for herself and the people among whom she labours.

'*Thursday.*—Rain again this morning. Attended the church service. After breakfast, my boy in the boarding-school came and read some English, which he did very well, giving me the translation also. The master gave a very good account of him, so he got his cloth, etc., and went off highly pleased. There is another boy, Joseph, who wants a supporter, if some one will adopt him. He is now about seven years old, and a nice bright little fellow, has no father or mother, but has some very poor connections in the village. The Brahmin youth came; I told him I had not a whole Tamil Bible, but my own with me, and I could not give him that, as I was constantly using it, but would give him a St. Luke's Gospel. When he looked at it he said he had one, but that he was a very poor boy; that he had gone up for a certain examination, but did not know yet whether he had passed; that his father had spent his money in all sort of foolish ways, and that he was an only child. The pitiable way, the queer English in which all was told, and the too evident begging, was very disagreeable. Giving him some little English books I sent him away, hoping he would be a wiser man than his father. The children, then, of the Pannevellie school came, Parapooranam teacher. I did not admire this woman when I was here before, and feel the same now; none of the children did well in anything. Five of them read Luke v. 18-26; to two I gave a Gospel each, and small presents to others, but one of them read so badly I could not give her anything; eight read in First Book, but not well; four said their letters; twelve children did not seem to know anything. She said they were new. I told the inspecting schoolmaster, and he said that for a time she had to leave her work, and another woman had it for six months. I spoke to her also, and said that nothing good could be written of the children as to their progress. The children were all very pleased with their plantains and little cakes. After tiffin, started with Thavai to visit the houses, but such heavy rain came on that we had to return. In a little while it cleared up, but I had already sent Thavai home, as her things were all wet. Leah and Rachel came in and we had our reading together. I then showed them how to play the melodeon, and they succeeded very well in the first attempt. About half-past five, it being clear, I paid some visits with Mary the school-mistress, among the Christians, but all looked so wet and miserable from the rain I could do but little. After dinner, went to church, then had music and work till half-past eight.

'*Friday morning.*—Attended the church service taken by Mr. Isaac. After breakfast rode to Periakulam, Thavai with me, and visited the remaining families, two of which were unable to read, or even be seen; in one a sick child, and in the other too much work, were the excuses. In one house I had fairly to sit on the floor, for the sun was too hot to allow sitting outside on the verandah. A very old deaf woman was sitting outside *in the sun*, to get warm. Beside me the young woman who learns took her seat, but she sticks her knees up somehow to her chin, and still looked very comfortable. She read fairly, but is very anxious for some needlework. In all the houses there were learners of various ages, and at different stages. Peramoo, whom I wished very much to see, was away at some other village staying with friends; but I saw her son, and gave him a St. Luke's Gospel and a Book of Psalms for his mother. In one house we had quite a crowd of women, but only one learner; the others like to

listen when they have time, but as they are all rather poor people, they are too busy to give time to learning. One of the women told me "she did not worship idols or devils, but was a Christian, though she had forgotten all the words of the lesson she had learnt." Another woman, a heathen, said, "Oh yes, she became a Christian just to get employment and help, but that's all the difference." The Bible-woman checked her, and said, "You should not speak so." I then asked the Christian woman what good did it do her being a Christian? was she a better woman? and was praying to God as her Father a comfort? Did she go to church on Sunday? "Oh, she went sometimes, but it was so long since she had learnt the prayer." "Can you repeat anything of it?" After a look round of a sort of triumph, as much as to say, "You don't know all I know," and a little hesitation, she repeated correctly the "Lord's Prayer," and after that said she knew the Creed also. Poor woman! how glad I was that she knew so much, for we cannot understand how hard it must be for those who have become Christians at an advanced age and cannot read. I wished to see Leah and Rachel's Brahmin and Sudra schools, but I was so very tired, the sun so very hot, I had to leave without doing so, and the children had not all made their appearance. When I came to the Bridge, mounted my pony, and soon reached home, thankful to have rest and quiet for an hour. In the afternoon prepared for our Friday prayer-meeting, which the women have kept up since I was here before two years ago. About twelve women came, and we had a subject taken from Miss Havergal's Memoir—"1st, *All things* are by God; 2d, All things are through Christ Jesus; 3d, All things are for your sakes; 4th, All things are yours." We had a very profitable time, full of enjoyment, for an hour and a half. We exchanged our little remembrances, and with a great many lingering good-byes they departed, all but Leah and Rachel, who walked with me on the bank of the tank, recalling events of the former visit. After dinner and church service by Pastor Isaac, who lectured on Matt. ii. 29, Leah and Rachel came to read their chapter, and one of the husbands came with a plate of sweetmeats to pay his adieus. Thavai and I had business with packing, etc., so very early we retired. Early in the morning (Saturday) the bandy and bullocks were ready. We started with some dread that, owing to rains on the hills, the river might be impassable. The morning, however, was one of the loveliest, and I decided to try and reach Palamcottah that evening. The drive for about seven miles was all along the raised banks of beautiful tanks, and on the other side lovely green paddy-fields, bounded by cocoa-nut trees, and the white paddy-bird alighting every now and then in the green field. The beauty of all was enhanced by the coolness and clearness of the atmosphere. As the bullocks were not made by the driver to go very fast, I could work, look, and admire with only an occasional bump, causing a little prick of the needle, but all around was so lovely that those words *were very truly* in one's heart and mind:—

> "Oh God, how good beyond compare,
> If thus Thy meaner works are fair;
> If thus Thy beauties gild the span
> Of ruined earth and sinful man;
> How glorious must the mansions be
> Where Thy redeemed shall dwell with Thee!"

On arriving at Streevagunduma, a letter was handed to me from our old friend Rama Chundra, in answer to my post-card, just then only received, although I had expected him to have received and answered it the day before, and so letting me know before starting for certain the state of the river. In his note, however, he says, "If possible, delay returning until Monday, as the river is

still very high." But I could not now turn back without fresh bullocks, so on we went to the boys' school, where once before I had spent part of a day. I spoke to the schoolmaster, who assured me that there was no danger in crossing the river, "though to one of your *stamp* not agreeable!"—meaning to a European lady. Just at this time I received from a friend, who is always most willing to help in any way, a tiffin basket of provisions, for fear I should not be able to cross the river; in it were fresh bread and butter, plantains, and oranges, besides other good things. This was very acceptable, as the bread I had was what I had brought with me from Palamcottah. The blinds were put down to shut out the many prying eyes, and with many thanks I enjoyed a meal, while waiting to hear of the state of the river. A bandy then came from Rama Chundra for me to pay a visit to his wife, and with Christmas remembrances for herself and children, I left all my belongings to be taken on to the boat. I stayed with her for nearly two hours, and we had various topics of conversation. I showed her the pattern of a woolwork cap for one of her boys, which I had brought, but there was no reading, as she said she had forgotten so much. I had another repast there of biscuits and milk, then Rama Chundra in one bandy, and I in another, went off to the river, where we saw the pale blue bandy being pushed along towards the water. The bed of the river is very wide, and so sandy that it is a very hard pull for the bullocks, and a great many men had to help. Higher up was the Annicut, where the water was rushing over at a fearful rate; but even then some people were walking across, at the risk of losing their lives, rather than wait for the slower process of crossing in the boat. All the people are *very* eager about the bridge; the chief part, they say, is already accomplished, and only the arches are required to finish it. Once the bandy was put on the punt, the worst was over, but it took a long time. We crossed, and got safely to the other side, but some distance below the proper landing-place, owing to the current. The boatmen jumped out, and with a rope pulled it up against the stream. I felt truly thankful to get off the punt and take shelter under the shade of the trees, while the bandy and bullocks were got ready for the rest of the journey. It was quite half-past twelve when once more I got in the bandy, and proceeded towards Palamcottah. As I was tired and stupid from the heat, glare, and noise, the scenery did not get much attention, but very thankful I was to reach home about four P.M., and get a hearty welcome from loved ones, and a refreshing cup of tea. MARY MACDONALD.'

Of this same village work Miss Ling writes:—

"Mrs. Lewis talks of giving up one village to me now to superintend, so that I may get my neck gradually slipped into the yoke before Miss Macdonald goes home for her furlough. I, of course, have often been with Mrs. Lewis and Miss Macdonald in their visiting, and sometimes have gone alone to a house and given the lesson, but I hope to be able to do more now. I can quite understand how fond one gets of these dear women, and how one yearns over them, and I am quite longing to have some of them for my own special charge.

'. . . I have now passed my first examination in Tamil, so begin to go out visiting a little. Mrs. Lewis has given me over the work among the Rajputs in Tuchinaloor, where Miss Gehrich used to go. We have no Bible-woman there now though, I am sorry to say. They are such nice women, and so anxious to learn: so, though they will not be able to make much progress, I am going every Wednesday to them, and as soon as a suitable woman offers, Mrs. Lewis will put her on.

'Mary, the Bible-woman at Trichendur, whom both Miss Macdonald and I

wrote about in our reports, has been very ill, and her husband has given up his employment in that place and come away. This, as far as we can see, is unfortunate, for the heathen women are so soon discouraged; and even if we can send another teacher, after this interruption, they, many of them perhaps, will not begin again.

'I have also been out in the district with Miss Macdonald for three days to Punnevelly. As well as seeing the heathen women there, it was altogether a very pleasant trip. The place is situated on the edge of a beautiful tank, and the Christian village, now under the care of a Native Pastor, is clustered round a fine church. There are also boarding-schools for the Christian boys and girls, all conducted by native agents, though under European supervision. This little Christian community is separated from the heathen town by a small stream, and though it is only five minutes distant, seems as completely distinct and different as if some miles off. But I expect you have often had full accounts of this place from Miss Macdonald, who came and lived out here for two months in the midst of the native people while she was learning Tamil.

'I am now studying for my second examination, so what with going out either with Mrs. Lewis or Miss Macdonald, or to my village, Tuchinaloor, Tamil, and continuing Rutnam's music lessons—for she still learns, and is getting on very well,—my days are busily but very happily occupied. I have a nice class of young boys from amongst our servants on Sundays, whom I am able to teach in Tamil now.'

Mrs. Kearns of Sacheapuram writes:—

'We are much cheered by the earnestness of the people we have visited in the various villages. They all ask to be taught, and like to be visited and read to, but we want agents sadly. Everywhere this is the cry.

'May the Lord stir the hearts of many of India's own educated women to come forward to this work.'

Miss Brandon, of Masulipatam, dating from Gudur, says:—

'We have come out here to this village, five miles from our home, and if there is a good opening we hope to begin work here at once. We are disappointed somewhat, as the Brahmins will not allow us to visit their wives and families yet, but they have asked us to open a school for their daughters, and we are in treaty about a house. We shall return to Bunder (*i.e.* Masulipatam) on Monday.

'Last week we drove to Nidumolis, four miles further, on the Bezwada road. It is a very small village, and curiously built, with high mud walls round each house. There three Brahmins and two Sudra widows paid us visits. They were greatly amused with their inspection of our furniture, etc., and we explained everything to them, and showed them pictures and woolwork. They all said, if once there was a Girls' School, soon the Zenanas would open; and I quite agree with them, because, when hunting after absentees, I should see the mothers, and by reading to them, showing them pictures and work, they would be anxious to learn the last-named accomplishment, work, at least; *and we always begin with a Scripture lesson.* We have been invited to open schools in two or three other villages, but we have not *Christian* teachers to send to them.'

Our constant readers will remember that early last year the C.Z.M.S. were enabled, by the help of the native pastor's wife, Mrs. Srinivasam, to begin some work amongst the women in the town and district of Bezwara.

Regarding this district we extract the following few interesting particulars from the report of the Rev. J. Stone, C.M.S. missionary, published in the November number of the *Madras Church Missionary Record*:—

'Raghavapuram, from which this Mission District takes its name, is a village (distant from Bezwara about thirty miles) of about 1235 inhabitants, situated between and near the junction of the two rivers Mumyeru and Warraru. Mission work began in Raghavapuram about eighteen years ago, under the Rev. T. G. Darling, who used to superintend the work from Bezwara. From Raghavapuram the work branched out in several directions, chiefly north and west, and very soon a good number came over to Christianity. When the famine made its appearance in 1877 there were in the whole district about 650 adherents, including Christians and catechumens. Just then the Rev. W. and Mrs. Ellington came to live in Raghavapuram. The former, however, before he had half finished the bungalow, which is now the residence of the missionary there, was called to his rest.[1]

'For the last three years the work has been gradually developing, so that now there are Christians in no less than forty-four villages, and catechumens in eighteen more. Still there is one great drawback, both to the missionary in this district and to the permanent progress of the work, and that is the fact that the Christians are very much scattered. Consequently the area included in the district is very great, stretching between 45 and 50 miles towards the west, and 55 and 60 miles towards the north, into the Nizam's dominions.[2]

'In some villages there are not more than two families, and in a few instances only one.[3]

'While one's desire is to keep within the present limits, and to try to evangelise in all the villages near, the cry is still—forward. Repeatedly people call us beyond our present work. Especially there seem to be open doors in the Nizam's country, toward Kammamelt and along the main road to Hydrabad. Meanwhile, as far as God gives us means and fit agents, we are trying to place the truth continually before those in the villages around who have not yet embraced Christianity.'

We have many other details of this most interesting work, 'Round about amongst the Villages,' but space forbids us to enlarge—and for the same reason we forego for the present our intention to peep in upon the villages, and the efforts made amongst them, near Calcutta, Jabalpur, etc., as we have promised that our friends shall hear and see a little more of the village work in the Punjab. One word, however, as we travel northwards. See how few and scattered are our village centres; yet how thick and many are the villages, and from all sides comes the testimony that everywhere are they open and ready for the work of the evangelists.

[1] It is specially important and applicable to introduce this extract here and now, as Mrs. Ellington is on her way back to her old work amongst India's women, but now in connection with the C.Z.M.S.

[2] We, the C.Z.M.S., have never had any work yet in any part of this field, but are looking yearningly across the border, and into the Nizam's territory, hoping to be permitted to carry in the Word and the light to our sisters there in conjunction with the efforts to reach the men.

[3] That is, we presume, a patriarchal one, including many members and many homes.—ED. *I. W.*

FROM MISS CLAY AND MISS CATCHPOOL, JHANDIALA, PUNJAB.

We must take two or three episodes from this important field; the many deeply interesting details are more than we can publish, and must be sought for in the Society's manuscript letters, which the Secretaries will always most gladly forward to friends seeking information. Miss Clay writes of progress and the opening of her enlarged house, and the small native church at Jhandiala, thus :—

'*A Christian Festival.*

'It was in March 1881 that the earnest desire was recorded that "soon, very soon, the sound of a church bell may be heard in Jhandiala, summoning to the worship of Him whose Name shall be great among the heathen." God has done more in this respect than ever I asked or thought. Within a year a Church was in course of erection, and I now write to tell of the glad opening day. It was a double festival, for we celebrated also the completion of the enlarged Bungalow, in the older portion of which we have passed through such trying experiences, and both church and house were simply decorated for the occasion. Mr. Clark joined us on the previous afternoon, and found us busy in the church, and about eight o'clock on the eventful morning, October 20th, other visitors began to arrive from Amritsar.

'The little Church is situated just within one of the gates of Jhandiala (about a third of a mile from here), and adjoining it is the house recently built for the Rev. Mian Sadiq, a devoted native clergyman, who about six months ago was appointed to the pastorate here.

'There was a large gathering of clergymen, however, on this joyful occasion, the Rev. R. Clark, the Rev. R. Wade, the Rev. A. Fisher, to whom principally we are indebted for the building; the Rev. E. Guildford, the Rev. Imaduddin, pastor of the Native Church, Amritsar, and our own good clergyman. The native gong, which at present does duty for a bell, sounded in due time, and by half-past eight we were all assembled in the church. The service began with the baptism of a woman, wife of our Christian bearer, and their little girl of two years old. The man was baptized some years ago in a different part of the country, but his wife, who was in consequence separated from him, is quite a recent convert. It was a joy to feel satisfied that she is a real Christian, and thoroughly in earnest. She was able to enter intelligently into the solemn service, and responded most distinctly. I had the pleasure of holding the dear baby, and presenting her afterwards to our good pastor. The little church was nearly filled with Christians, but there were Hindus and Mohammedans crowding around the doors and windows. Immediately after the baptism, the general service began by a joyful stirring hymn of praise and "Victory to Christ." Then a very nice little address from Padre Sadiq, explaining the object of the church and the services. Afterwards a few prayers were read by Mr. Fisher, followed by the Urdu version of the missionary hymn, "Let there be Light." Padre Imaduddin next read Haggai ii., and Mr. Clark gave a very appropriate and valuable address on the 4th verse, "Be strong, and work, for I am with you, saith the Lord of hosts." A portion of a favourite Gospel hymn followed, "Jesus is the Saviour;" afterwards prayer by Mr. Wade, and the general service was concluded by singing part of that glorious hymn, "All hail the power of Jesus' Name," which is even more beautiful in its Urdu dress than in the English version. It was very delightful to hear the praise of Him who is

the rightful "King of kings," whom "all nations shall serve," sung out so heartily within the walls of Jhandiala, and within sound of many who know Him not. As soon as the Hindus and Mussulmans had been dismissed, and the doors closed, the little band of Christians gathered around the Table of the Lord, in memory of that love which we trust is winning its way here, and which we long to make known with renewed freshness and power. We had hoped that our pastor and the leading native Christians from Amritsar would have joined our English guests at breakfast here, but he had arranged to entertain them himself, and only Imaduddin returned with us. Some of them afterwards went into the bazaars to preach, and had a large audience. There is nothing that can be called opposition in Jhandiala now, though the Jains and some others stand aloof. As a general rule, there is a very friendly feeling, and a great readiness to hear. Again and again have boys and young men expressed to me their earnest wish for a Boys' Mission School here, and Mr. Fisher, the missionary in charge of the Educational Department, would gladly open one but for lack of funds. It certainly seems a pity that such an opportunity should be lost, for there is nothing but an indigenous primary school in the place, so there would be no competition. This, however, is a digression. I must return to our happy festal day here, where at 3.30 all the native Christians, about 33 in number, including those from Amritsar, joined our English party, and sat down to an entertainment in our long central room which, divided by a curtain, is to serve the purpose of both dining- and drawing-room. It was a pleasant kind of house-warming, and such gatherings cannot but do good in this land, where Christians have special need to draw closely to each other. Prayer followed the feast, and then our Amritsar friends, English and Native, took their departure, and the pastor and his wife and ourselves sat down again to talk over the events of the day. It will certainly be one memorable in the annals of Jhandiala, and I trust a fresh step in advance has been taken. It may be well to mention that great interest was manifested in houses visited on the following day about our proceedings by women who could not possibly have been present, and many questions were asked. It seems looked upon as an event concerning the town generally. May we not earnestly hope that God's set time to bless this place has come? Let us all pray with renewed faith for the outpouring of the Holy Spirit, for the "showers of blessing" by which "the wilderness shall become a pool of water, and the dry land springs of water."'

From Miss Catchpool we have received the following account of an itineration in the month of November last. She writes:—

'Miss Clay and I started from Jhandiala on Monday afternoon, November 20, 1882 (just a year since I landed in Bombay). We had had a very busy morning, attending to business of various kinds, besides seeing that tents and everything necessary for a week of camp-life were safely packed upon the bail garis (bullock-carts). These started about 12 o'clock, and we followed upon our ponies about 3.30.

'The night was passed comfortably in our tents, and about 8 o'clock next morning, having breakfasted early, we were ready to visit the villages we had come amongst. We had arranged that each, with our respective Bible-woman, should take different routes, visiting the villages on our way, until we arrived at the place where we had given orders for our tents to be pitched for the next night.

'Begum Jan was my companion. She speaks Punjabi well, and is readily understood by the people. For this reason Miss Clay allows her to accompany

me at present, that I may be able to pick up some Punjabi from her, and may also get hints as to the best way of talking to the people. She is thoroughly in earnest in seeking to set the way of salvation plainly before her fellow-country-people, and being a convert from Mohammedanism, is well able to answer the objections which Mohammedans bring against the Gospel.

'In our first village we visited three houses. There was a good attendance in all, but the third was much the most interesting. An old man had come, while we were speaking to some women, to invite us there. His wife was ill, and he wished to know if we could do anything for her. Having talked to her, and advised her to go to Miss Hewlett's hospital in Amritsar, we soon got into conversation with the old man and his son, while others stood round and listened. He was a miserable-looking Sikh, and professed to be a faithful follower of Guru Nanak. When Begum Jan spoke of the love of God in sending His Son to this world to die for our sins, the old man, putting his hand upon his son's shoulder, said he should not like to give his son to die for others. Begum told him his thoughts were not like God's: God could not bear to see us perish, and was willing to make any sacrifice to save us. Then she told him of the love of Jesus in dying for us, and how she herself had once been a Mohammedan, and listened earnestly when talked to about God, but when she began to realise that Jesus had died for her it was then that her heart was drawn to Him. She showed the old man how that it was impossible for one sinner to die for another; each must answer for his own sins. It is only the sinless One who has power to save, therefore it was necessary that Jesus should die for us. The old man had previously heard preaching in Lahore, and spoke in a very nice tone, though he did not profess to believe.

'In the first house we went to in the next village, the man was unfriendly, and did not like us to talk to the women, we therefore went to another. Here a woman came forward who saw us a short time ago in a village near Jhandiala. She soon sat down to listen, and others following her example, we had an attentive encouraging audience.

'Then we rode on to a third village; some men and women soon began to listen to the "Old, Old Story." We sang a bhajan, and women came and salaamed to us from the roof close above, saying that they could understand all that Begum was telling them. We did not pay a second visit in this village, for the sun was getting hot, and we were beginning to feel tired, but, proceeding on our way, found a nice shady tree, by the side of the road, and, sitting down, rested whilst we took our tiffin of hard-boiled eggs, bread and butter, etc.

'Then we went to another village, but in this our visit was not well received. The men were Mohammedans, and two or three were almost fierce in defence of their prophet, saying that he was sent from God, and was above all other prophets, and that there was no good in what we were telling the people. Begum Jan was very patient, and answered them quietly, but as they told us plainly to go away, of course we were obliged to do so.

'One more village we visited before we got to our camp. Here a number of men and women came round and listened well, though they were very ignorant. They had heard of Jesus Christ; one asked if He was alive now, and other questions, to which we gave the best answers we could; but it was getting late, and it was necessary that we should go on our way. It was a large village, and all the people were very friendly. We would gladly have taught them more, if time and strength had served.

'At night we rested in our tents near a small town. Numbers of people came out to watch our proceedings, and proved themselves to be very hospitable by sending us milk and food without charging us anything for them. In

the morning we both went into the town, and each paid several visits. Begum Jan and I went first to the house of Ram Sing, whose parents we know in Jhandiala. His wife was very pleased to see us, and numbers of women came in from neighbouring houses to see and listen; they behaved very nicely, listening attentively, and asking us to come again.

'In the second house numbers of women again came round, but there was not quite so much attention, the children made so much noise, and Begum Jan could not make herself heard by all. One dear little girl was seated on my lap, and an old woman at my side was very affectionate, telling me I was very kind to visit them. I took out my little Wordless Book and tried to make them understand the meaning, but I fear they did not take in much without Begum Jan's words to enforce what I said, and she was busy talking to others. They are so ignorant that a very full explanation of the simplest thing is necessary to enable them to gather any true idea of matters which are so entirely new to them. We afterwards went to a third place, and had another crowd of attentive listeners; then several came and asked for Gospels. Some wanted Gurumkhi, and some Persian Urdu. The former we sent off to Miss Clay, as she had the Punjabi books with her, but the latter we had Gospels for, and be very sure we gave them to all who could read, and we set them passages to read aloud before the others.

'On leaving the town we rode for a long distance by the side of a canal until we arrived at a place called Veolten Mangal. Here we intended to have stayed the night, but both the Canal and Sarai Bungalows were occupied, and we found the best plan would be to go on about two miles further to another Canal Bungalow, which would be upon the route we wished to take next day. It was a pretty little place surrounded by trees, and we were very glad of a quiet afternoon's rest. Our tent is always noisy, for of course its walls are not thick enough to keep out sound, and for this reason is never a very restful place. So many people from the villages come to look at us, that there is certain to be a continuous conversation kept up. Many of these villages have never seen European ladies before, and even where Englishmen have been, their visits are certainly as few and far between as the opportunity of seeing shows are in certain country towns in England. We took a little walk about sunset by the canal; two of our Mussulman servants we found washing their hands and feet in it, previous to their evening prayers. Our kasaman (cook) is a very devout Mohammedan, and he has apparently persuaded the Behiste to say his prayers regularly also. Unseen by them we watched from a distance, and could hear a continuous murmuring sound of words being repeated whilst they alternately stood, knelt, or prostrated themselves with their foreheads on the ground.

'Next morning, about eight o'clock, we started on our return journey to Jhandiala, Miss Clay, as before, accompanied by Sophie Davies, while Begum Jan went with me. My villages all lay to the right of our road, while Miss Clay's were to the left. This arrangement prevented any danger of our visiting the same places, while others might be left unnoticed. So many villages lay in our way, we each went to five, and yet others had to be passed by for want of time, although we were not in till about three o'clock, and only came a distance of six miles. In our first village we went at once to the Lambadar's house; his wife and a number of other women collected to hear us. They behaved so well, and were very affectionate to us. One dear woman insisted on holding my sunshade over me. It was not only their friendliness that was encouraging,—better still, they listened quietly to the Word of Life; and may we not hope that the seed was not sown in vain? In the next village they also

listened well, but we had not such a number of women. This, however, we afterwards found to be only because we had not gone to the Lambadar's (head man of the village) house, for as we came away the chief man himself followed, begging us to return and pay his wife a visit also. Begum Jan's throat was already getting dry with talking, and I knew we had much more to do before the day's work was over. I therefore was obliged to refuse, and thanking him for his kindness, promised to revisit the village as soon as we found an opportunity. In the third place we were taken at once to the Lambadar's house. The women were cooking, and we were offered milk to drink; this I gladly accepted on Begum Jan's account, and she was much refreshed by it. We sat comfortably in the shade of the house while it was being heated. Afterwards, the master of the house withdrew, that the women from the neighbourhood might come round us. Such an attentive interested gathering it was! Many do their best to take in the words spoken to them, but their ignorance is very great, and true ideas of God all so new and strange to them, we cannot expect them to retain much of what they are taught in a first visit.

'Each one of these villages ought to be visited every month. When shall we have a sufficient staff of workers to enable us to do this? And yet the people are ready for it. God grant that the opportunity may not pass by without being used by His people. These souls may now be won for Him. Is it not worth while to give up home and country for a while for the sake of seeking them? How can we think anything of sacrifices which may be made now-a-days, when we remember that

> "None of the ransomed ever knew
> How deep were the waters crossed;
> Or how dark was the night that the Lord passed through
> Ere He found His sheep that was lost."

'Our next halting-place was a village close by of the same name. We were very well and kindly received, the men making way for the women to come round us; but one man sat down in front of Begum Jan, and entered into conversation with her. I did not understand all that was said at the time, but was told afterwards that he had been originally a Hindu, but had turned Mohammedan. He had read the Koran, and seemed to be an earnest spirit; perhaps he is really seeking to find some satisfying truth. At our resting-place for the night, the women welcomed us cordially; but it was getting late, just two o'clock, and we had started at 8.30, and as we were both getting very tired, our visit was not a long one.

'On Friday morning we visited three villages, and in the afternoon went into one close to where we were encamped. We met with good attention from the women, but in two places the Mohammedan men were rude, and we could not stay long amongst them.

'On Saturday morning we started early in order to reach Jhandiala before the heat of the day. The distance to be traversed was rather over six miles. Not a very long ride if one can trot and canter, but if the sun is so hot that it is necessary to hold up a sunshade, it is difficult, unless one is sure of one's pony, to go beyond a walking pace. We visited one place on the way, and were very well received. Some men came round us as we were leaving, who could read Persian Urdu. We therefore opened a Gospel and asked them to read. One read very distinctly and well the first part of Matt. v. Another, who had been previously reading the account of the man sick of the palsy, who was borne of four, said plainly, though he could read it, he did not understand the meaning of it, and asked to have it explained. Begum Jan told me afterwards that they were like the Ethiopian eunuch, who read God's Word, but did not understand it.

'After this we cantered quickly onwards, and reached our bungalow a little before 10.30. So different it was from last year's experiences, and so pleasant to find our home in good order, and that nothing had been damaged, stolen, or lost during our absence. Our good pastor, Sadiq, had given directions (and seen that they were carried out) for the making of the road round the house, so that the whole place looked neater and better than when we left at the beginning of the week. Itinerating must always be fatiguing work; one feels so anxious to make use of the opportunities that arise, which may never recur again. It is therefore a great comfort, and even necessity, if health is to be preserved, that quiet resting-places in different parts of the district should be erected, to enable us to use our time and strength to its full extent.

'Nothing is told here of the many interesting circumstances Miss Clay met with during our little journey. My letter is too long already; but one incident shall be added:—Some men in one of the villages asked for Gospels, but having none left, Miss Clay said she would gladly give them some if they would walk to our camp (a distance of about 1½ miles) to fetch them. They came, and were invited inside the tent, and Miss Clay had a most interesting conversation with them; both read well in the Gurumki character, and asked most intelligent questions, wishing especially for the Gospels in which we have the account of our Lord's birth. Must we not believe that God's Word will not be read by them in vain? He has promised that it shall not return unto Him void, but shall accomplish that which He pleases, and is it not His pleasure to save souls? He has given His only begotten Son (as we so often repeat in the villages) for the very purpose that those who believe may have everlasting life.

'Dear friends in England, we do ask your earnest prayers for the heathen, your interest and best endeavours too, to help us to take the Word of Life to them. Let us not be weary in well-doing; in due season we shall reap, if we faint not. More seed may yet be sown ere the harvest is gathered in. Do not let us waste the time that remains, but may God grant us all grace—those in India and those in dear old England, to use "the little while" till He comes, for His glory in seeking to win souls for Him.'

Miss Clay, in letters of later date than this, pleads strongly for missionaries and means to aid her in extending her village centres and deepening into permanency the openings offered her during these itinerating tours:—

'*Dec.* 16.—I have been waiting an opportunity of telling you of God's wonderful leading the last two or three months. . . . If time permitted I could indeed write an interesting story of God's providences. More distinct leading I have never had, and *all* seems to tell me to *go forward*, to make the venture of faith.'

This 'venture of faith' is, as Miss Clay says, 'the absolute necessity of building' another mission bungalow 'at Ajnala without delay.' She adds:—

'It would take too long to tell you the unexpected steps by which I have been led, "*by a way that I knew not*," to open a branch mission station in Sourian, that town which Sadiq said, at the last Church Council, *no Christian* had visited till we were there last December. Suffice it to say that two Christian families are now established there, and have been very well received. Also Bhan is settled at Ajnala, and finds an opening for the Gospel there also,

and I propose sending others as soon as I can manage about the house-accommodation. . . . How can this immense district be really influenced without a much larger band of workers than this house (the one at Jhandiala) will suitably accommodate? . . . I have *four* tehsils now to think of and pray for, arrange about and work in. Four tehsils where, except in the immediate neighbourhood of Amritsar, nothing whatever is done amongst the women, and scarcely anything amongst the men, except in this; and though I should certainly never have undertaken of myself so much ground, yet I was clearly led into it by God's providences. . . . And I *cannot* see these thousands perishing for lack of knowledge, and not do all that is in my power to carry the Gospel to them . . . I am being wonderfully guided and helped. I hope to obtain three more native agents in a few weeks, that would make thirteen, but I *must* have English ladies and mission houses as well, or there can never be sufficient superintendence and *training* and teaching for them, and that is undoubtedly of the *utmost* importance.'

The Rev. Robert Clark, C.M.S., Amritsar, also writes strongly regarding these points in this extension work. He says:—

'I do hope and believe that God is guiding you to extend your village work around Amritsar. God's providences seem to be everywhere calling us to work in the villages. Every one who goes to the villages is encouraged, and comes back with thankfulness and hope, and the people themselves welcome Christian teachers gladly.

'I hope you will encourage Miss Clay to build her Ajnala house, it seems to be most desirable for the welfare and progress of the work. . . . God seems to call us onwards. Let us obey the call. If St. Paul listened to the call of a Vision of the Man of Macedonia, believing that the *Lord* called him thus to preach the Gospel there, we may listen to a *real* call here, and believe it too comes from the Lord. . . . I brought the subject before our Bishop during his late visit to Amritsar, and I send you his remarks:—

'*Copy of paper by the Bishop of Lahore.*

'"*8th January* 1883.—I have been lately visiting Miss Clay's village centre, Jhandiala, and thank God heartily for the promise and prospect of good success which her work opens out. I am very decidedly of opinion that with the present amount of help she can count upon, she is in a position to act with much advantage on the Ajnala tehsil, as well as on that of Jhandiala, and that the Society would do well to promote and encourage Miss Clay's strong wish of occupying both centres, and laying the foundation in each of an independent church (please God), watched over by a Native Pastor, under her valuable guidance and superintendence. It is clear that the advances made to the Gospel and the mission cause at Ajnala are largely due to the personal influence Miss Clay has been permitted to exercise on some of its leading officials, and I shall truly rejoice if the Society's Committee can identify themselves with her enlarged plan of operations. T. V. LAHORE, *Bishop*."'

We surely scarcely need to plead for enlarged thought, deeper sympathy, increased help and continuous prayer, from all our Home friends for this VILLAGE WORK.

Praise and Prayer.

'Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men! For He satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness, and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High: therefore He brought down their heart with labour: they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder. Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!'

THANKSGIVING.

'Hitherto hath the Lord helped us.'—1 SAM. VII. 12.

Let us count up the tokens of His help and blessing, and "Praise the Lord."

SUPPLICATION.

'*Pray ye therefore the Lord of the harvest, that He will send forth labourers into his harvest.*'—MATT. IX. 38.

This need of *more labourers* is the present one greatest need in the whole work, so we bring it forward as the one present most urgent petition.

See November's Number of *India's Women*, p. 346.

PROPOSED CYCLE OF PRAYER.

Sunday.—For blessing and help to be given to each of the Missionaries.

Monday.—For the Bible-women and Native helpers.

Tuesday.—For the schools and converts.

Wednesday.—For the Normal School in Calcutta and the Alexandra School in Amritsar.

Thursday.—For those who are visited and taught in the Zenanas.

Friday.—For the Medical and Village Missions.

Saturday.—For more labourers, both Europeans and Native, and an increase of missionary zeal at home.

Sunday.—For the Native Christians, and an increase of a missionary spirit amongst them.

Monday.—For Madras, Ellore, Palamcottah, Masulipatam, Sacheapuram, Trichur, Trevandrum, and all the stations and work in South India.

Tuesday.—For Calcutta, Barrackpore, Agurparah, and Krishnaghur.

Wednesday.—For Bhagulpur, Burdwán, Jabalpur, Mirat, and Karachi.

Thursday.—For Peshawur, Amritsar, Batála, Simla, Jullundur, Jhandiala, and the districts.

Friday.—For an increase of love and zeal, wisdom and discernment, amongst the missionaries.

Saturday.—For wisdom and guidance to be given to the Committees both in England and India.[1]

[1] Special prayer is asked on behalf of Cashmir, and for our missionary, Miss Smith, proceeding there for the coming hot season.

Here—and—There:

OR, HOW SHALL WE IN ENGLAND BEST FORWARD THE WORK IN INDIA?

THE DEDICATION OF THE SOCIETY'S NEW HOUSE.

THE dedication of the Society's New House, 15 Maresfield Gardens, Fitz-John's Avenue, Hampstead, N.W., took place on Saturday, 13th January 1883.

In a paper entitled 'Our Working Parties,' in our last Number, a notification was made of 'change of address.' Just as that Magazine was passing from the publisher's hands, a change was taking place which is likely to be of much importance to the growth of our Society and the welfare of many of its active members. After much prayerful consideration, and wide search for a suitable and sufficiently commodious dwelling, in a healthy situation, the present abode was chosen—we believe, through the 'good hand of our God upon us,' showing us the right way, and, as above stated, the house was formally dedicated to our God and Saviour Lord, who has given us this great work to carry on for His cause.

That day was chosen as being the special Missionary day in the Annual Week of United and Universal Prayer, and which hitherto has always been held by our Society at the house of our Chairman and Secretary, Sir W. Hill.

The arrangements for our Dedication Service were as follows :—

Opening Hymn—Chairman's Remarks (Sir W. Hill)—Prayer (by the Rev. G. Karney)—Scripture Address (by the Rev. Dr. Flavel Cook, on Mal. iii. 10). Another hymn. Then prayers for our Mission in all its branches and extent (by Mr. Stuart) ; followed by prayer for Missions generally all over the world (by the Rev. J. Lamb). Another hymn, and concluding prayer, asking God's blessing on the new 'Home' (by Sir W. Hill) ; ending with the Benediction.

After this, tea and coffee were served to the guests, who had numbered over eighty. Thus was our House set aside for His service, and the continued united prayers of *all friends* are requested, that His blessing may rest on the New Home and all its inmates, whether permanently residing there or the passing visitor of a few days, that the Spirit of love and consecration may rest upon all, and that every branch of the work passing through its portals may be done with a single eye to the honour and glory of the Lord and Giver of all.

The article already alluded to explains what a very important centre the Society's House has become in its connection with the numerous Working Parties, and their results.

But there are other considerations that make the dedication of our New House an event worthy of much note. A home for our missionaries for a longer or shorter period before setting forth on their new responsibilities, or when returning on furlough, needing rest and refreshment, and stimulating fellowship,—such has the old house been to many. That it has been appreciated and has answered this purpose may be judged from communications received from hard-working missionaries who, amidst the toils and trials of their work in the foreign field, 'very often think of the London resting-place, and *working*-place too—around which some of their pleasantest memories abide.' To the valuable staff of returned missionaries also, who render so much aid to the cause by addressing meetings, the House proves a place of great importance, and to all who are preparing for the solemn responsibility of joining our ranks it becomes a centre for help and sympathy. That all this, and much more than this, should find its continuation and extension in the new House, is the Committee's and Miss Cockle's earnest desire. Will all country friends and subscribers remember that they will be welcome visitors whenever a temporary sojourn in London, and thoughtful interest and help concerning the work, should make such visits practicable?

CONFERENCES.

Conferences have been held both in Calcutta and Lahore. The latter, during the first week in December, was exclusively a Woman's Conference concerning the Missionary work in the Punjab, and the members, fifty-two in number, represented *nine* different Missionary Societies. Of these, some few were Native Ladies, and fourteen out of the whole number were, we believe, missionaries of the C.Z.M. Society. The different delegates met at Lahore on Saturday, 2d December, and in the evening enjoyed together a preliminary prayer-meeting. Business began on Monday, 4th, and was continued for five days consecutively, three hours in the morning and two in the afternoon being given to the consideration of the different subjects. The first three-quarters of an hour daily were spent in the reading of God's Word and Prayer.

All the members brought their own special and distinctive work, encouragement, and difficulties to confer upon with their sister workers, and our dear Miss Tucker, A.L.O.E., was President, giving a happy tone of love and helpful thoughtfulness to every portion of each day's labour. A list of subjects to be considered had previously been carefully prepared, embracing many questions of importance connected with Woman's Work, though of the papers themselves, and their value, we cannot yet speak, for

up to the present moment no actual report has reached us, but we expect to find them full of use for future subjects, and will give them to our readers as quickly as possible.

THE CALCUTTA CONFERENCE

was not a ladies' conference at all, but the General Decennial Missionary Conference for the whole of India. Such have been held before at Allahabad and in Amritsar, but their decennial recurrence was decided upon at the one last held ten years ago, at Bangalore, South India, at which, so far as we remember—we speak open to correction,—there was no time or opportunity allowed for the discussion of Woman's Work and share in the great missionary field.

On this occasion such an omission was guarded against, and the morning of the fourth day's conference entirely yielded to our sisters.

In other papers of our present issue we have introduced some extracts from the speeches bearing on 'Village Work' and Indian Widowhood,—and we propose, D.V., to take up in a future Number the subject of Sunday-schools, etc. Now we must only hastily glance at the rest of the *ladies' subjects* as follows: Miss Hewlett of our Church of England Zenana Missionary Society, Amritsar, was called upon for the first paper, on her Medical Missionary work, which she characterised as 'the most interesting, the most promising, and the most difficult in the Indian mission field.'

We are touched with the following glimpse into 'Inner Realities:'—

'So heavily am I impressed with the responsibilities of my share of the work that I am often obliged to tell the Saviour of my patients, rather than tell my patients of my Saviour.'

Of Statistics Miss Hewlett gives just these:—

'We have had an average yearly of 125 in-patients in our hospital, who have been treated and nursed. In connection with the hospital are two dispensaries and a small medical school, and from this centre, work in the homes of the people is carried on. The dispensary work has been in operation for nearly three years, and in that time about 9000 cases have been attended to. Mrs. Grimké's text-cards are used as tickets of admission, and, in this way, thousands of these precious messages must now be scattered over the city. Frequently, too, there is conversation with those who show signs of being interested. . . . The field is so great that thousands of workers of every degree might be employed. There is a sore and pressing need of help, but we shall do all we can till the help comes. . . . May the mission-field be saved from all lady-doctors who are not also desirous to heal souls!'

Miss Thorburn, Methodist Episcopal Church, Lucknow, read the second paper; subject, 'Evangelism in the Zenanas.'

'Ten years ago we were feeling our way through the long perplexity of gaining access to the Zenanas; to-day the question is, Where are the numbers

and character of workers for the work to which the way is open? . . . We refuse almost daily invitations to enter new houses because our numbers are insufficient. And we are obliged still to employ Hindu or Mohammedan teachers in our schools, because there are not Christians willing or able to take their places,' etc.

Miss Leslie, Independent Mission, Calcutta, after touching upon the tenderness of Christ in His recognition of women's work in the words, 'The kingdom of heaven is like the leaven which a woman took and hid in three measures of meal, till the whole was leavened,' added:

'Such is the work woman is doing in India, quietly and obscurely, but surely and thoroughly.' Miss Leslie's own work in Calcutta embraces four distinct efforts:—1st, The visitation of native women in the hospitals; 2d, Work among the fallen; 3d, The reclamation of Bengali women addicted to drink; 4th, Work among domestic servants.

Miss Greenfield, of the American Presbyterian Mission, expressed the hope

'that the work of herself and sister missionaries was intended by God, and, with His help, to slay the monster of Hinduism, not by striking at the head of it, but through the heart. 'Let us win the mothers of India, and the day will not long be deferred when India's sons also shall be brought to the Redeemer's feet.' Miss Greenfield also laid much stress on the importance of rightly-worked-out answers to the following questions:—

'I ask, Are we, as Zenana missionaries here in India, to educate first and evangelise afterwards, or does our Master call us to evangelise first and educate afterwards? The second question is nearly allied to the first: Are not many missionaries fettered in the kind of instruction they give in the Zenanas and schools by receiving Government grants? I think the free-will offerings of God's people are the proper means for carrying on God's work.'[1]

THE MILLIONS ARE IN DARKNESS STILL.

'In spite of all the progress of Zenana and school work, the masses in our cities, and still more the masses in our villages, are *untouched*.'

Mrs. Fergusson, Established Church of Scotland:—

'Was engaged in Zenana work twenty years ago. It rejoiced her to be back again in God's providence. She stood there more from pride and thankfulness for her missionary ancestry than anything else. The name of her mother, Mrs. Mullens, was still cherished in the Zenanas. In her time they had scarcely anything; now she found Zenana work thoroughly organised, and in successful operation. One thing we must not lose sight of—our connection with the Home Churches who send us out. We require self-denial and other graces to come

[1] We do not think it well, in this summary of the Conference proceedings, to enter into any of the subjects proposed, nor to record our own opinions with regard to the points under discussion. When the full and accurate reports are to hand we may find it desirable to enter more fully into their details, to review the thought and proposition, and to record our own accepted rules of guidance, and our answers to these and other questions raised, of much moment and importance.—ED. *I. W.*

out to work; do we always remember the self-denial of those at home by whose gifts we are enabled to come? . . . In the hurry and perplexity of our work let us not overlook our home sympathisers.'

The Hon. E. Sugden, C.Z.M.S.:—

'We must live holier, more fully consecrated lives; then our work will have greater success.'

Miss Joseph, Baptist Mission, Benares:—

'The point to which I desire to call attention is the necessity of Widows Schools in connection with Zenana work. Zenana women, who have husbands and children, when converted, find it almost impossible to come out of their homes to be baptized; but the case of a widow, especially if childless, is less difficult. But what is to be done with them when they do come out? Many have said to me, "We believe in the Lord Jesus Christ; we are Christians; we wish to be baptized; but what after that? We have no means? where shall we live? how can we be supported?" To these natural questions we have no definite answer to give. . . . If Christians will not provide homes for such women, their fate is miserable indeed. . . . It is scriptural to help widows. . . . Let us acknowledge the *necessity* of such schools, and set about opening them as soon as possible.'[1]

Mrs. G. Keary, Baptist Mission, Calcutta, said:—

'I strongly advocated the better reaching of our Christians, the more careful education and training of those rising up among our native people. From their ranks are to come the teachers of the future; so we should try to make them efficient. Good teachers are the great want in Calcutta.'

Necessarily meagre as this first brief sketch must be, we hope we have directed attention to the most important of the subjects, and that each may receive its due consideration in the helpful thought of each of our readers, and indeed from every individual member of the Home Churches. In the words of one of the speakers: 'Let us have more earnest prayer, that those who are endeavouring to strike at the heart of heathenism may have more power.'

CENSUS JOTTINGS.

As the Census to which we refer was taken on February 17, 1881, it may seem late to give any notice of it, and yet we have only waited for a promised copy of the Commissioners' Report, which, however, 'is not yet out, though approaching completion.' From a private letter, dated December 12, 1882, from the Bengal Census Commissioner, we are permitted to give the following extract:—

'The universality of marriage is very striking, especially among the women. Thus, taking the lives of 100 girls from the cradle to the grave, it will be seen that at 10 years old 88 will be single and 12 married; at 30 the same pro-

[1] The C.Z.M.S. acknowledges this necessity, and has already its two 'Converts' Homes'—one at Barrackpore, one at Amritsar. Would that, by the liberality of the Church, such could be provided at every station.—ED. *I. W.*

portions nearly are maintained, but they are twisted round, for 87 are married, 12 widows, and 1 unmarried; at 60 there are no spinsters, but there are 87 widows and 12 married women. The thorough and complete succession of the three stages of conjugal condition is striking, is it not?

'Then half the girls who marry do so between 10 and 19, but the boys marry much later,—two-thirds of all males, marrying at all, having been married between 20 and 29.

'There are 48,644 poor little widows under 10 years old! Three-fourths of them are Hindus, and the remainder Mohammedans.'

Here we are constrained to remind our friends that these figures are for *Bengal* alone. And startling and terrible as they are, they are realisable. But when we come to the whole of India, and have to speak of millions, then it becomes a positive faith-struggle, for what can human effort accomplish against such masses? We are warned that when the Government Census Returns are complete, the 250 millions of last Census *will be greatly exceeded*, and that the actual population of India is now immensely *more than this!*

Then again, in one of the discussions at the Conference, it was asserted that 'there are more than forty-one millions of Mohammedans in India, and that this is more than a fifth of the followers of Mohammed in the whole world!'

And, to return to this Widow question, we quote with a sense of heart-oppression from Mrs. Etherington's speech:—

'There are twenty-one millions of widows in India, and half of them were never wives. Some of these widows have said to me, "Your Government stopped our burning ourselves with the bodies of our husbands, and we are now left without a remedy." Is it any wonder that many of them take their lives in despair, and that a still larger number seek refuge from a life of suffering in a life of sin?'

But there is also a bright side to some of these Census figures, and we hope, when the whole returns are in hand, to find many-sided prisms casting well-spread rays across the hopeless darkness.

With regard to Female Education, for example, we extract, with real feelings of thankfulness, the following figures from 'The Fifty-seventh Annual Report of the Calcutta Church Missionary Association:'—

'The population of the town of Calcutta proper is given at 684,651. Of this number 22,065 are returned as Christians. The number of native Christians is 4101. . . .

'. . . According to the Census of 1876, of Hindu males 12 per cent. could read and write, of Mohammedans 16·5, and of Christians 68 per cent. Of Hindu females, only 3·3 per cent., of Mohammedan females not even 1 per cent., and of Christian females 54 per cent., could read and write.

'According to the Census of 1881 the corresponding figures are: Hindu males 36·9, Mohammedans 14·2, and Christians 79 per cent. Hindu females 6·8, Mohammedan 1, and Christian 67 per cent. From this we learn that

the work of female education has made rapid progress in Calcutta during the last five years, seeing that the number of non-Christian females who can read and write has doubled itself, and the number of Christian females has increased by 13 per cent. on the previous average.'

From the *Indian Christian Herald* we take the following :—

'We believe that the inquiries made by the Committee of Conference that is bringing out the Decennial Mission Tables have brought to light a remarkable fact with regard to the advance of missionary work among girls and women. The number in the girls' day-schools alone far outstretch the whole number in all the great missionary educational institutions for youths, and when the girls in the boarding-schools, and the ladies instructed in Zenanas, are added to the number of girls in the day-schools, the total is about half as many more than all the males under missionary training in all the schools and colleges. . . .

'There are, we believe, more than four thousand Hindu girls in the mission day-schools of Calcutta and the suburbs. This is a marvellous change from the time, not so long ago, when the daughters of Hindu gentlemen were on no account allowed to go, slate and books in hand, to schools.

'Those now in the work talk of the time when children had to be paid to attend school, and when on such terms, of course, none but the lowest orders came. Now all is altered. In many cases substantial fees are charged by the managers of schools. Hindu gentlemen look well after the progress of their daughters in their lessons, and the whole community is moving forward in the desire to educate girls and women.

'All this indicates the beginning of a social change of the greatest moment, and of the highest promise, and calls aloud to all who are working for the regeneration of this great country, to see that the moral and religious training of these thousands of girls now placed under the care of missionary ladies are well looked after ; that quality as well as quantity become more than ever the aim of the ladies that every Church in Christendom is sending to this country in prayer and faith, and large expectation that God is about to bless the women of India.'

MRS. LEWIS'S HOME OF REST ON THE PULNEYS.

The friends who so kindly responded to our appeal for this 'Home' and Sanatorium will be glad to hear that all expenses have been met, and that the Home is already fairly progressing towards completion. Mrs. Lewis writes: 'Grateful thanks to all the friends who have so kindly helped.' Miss Ling says :—

'We all thank the Committee for their grant for the Pulney House so much, and trust now it will be really finished by next hot season, and we able to go up without any trouble of securing lodgings or deciding where to go, knowing that there is this dear little nest waiting to receive us, and we hope all to come down as strong as possible, set up for the work of the following ten months.'

Whilst Miss Askwith adds :—

'It is so very kind of all our dear friends to help us build a House on the Pulneys. I do thank you all for my share, as well as the others, for all your

great kindness. We hope the house will be ready for us before the next hot season, and you can then picture us altogether enjoying the rest and cool air. A rest I do think we need for both mind and body.'

Other equally warm thanks have been received from Miss Oxley and others of our South Indian missionaries, who will *all* share in the advantages of this much-needed retreat.

MISSIONARIES WHO HAVE SUCCESSFULLY PASSED THEIR FIRST LINGUISTIC EXAMINATIONS.

We have quite a list of successes to record this month, and we do it with much thankfulness, being sure that the necessary gifts have been *given*, as our missionaries themselves say, by the 'Giver of all,' and in answer to prayer. In the Punjab, Miss Catchpool and Miss Dewar, and also Miss Fairbanks in Calcutta, have more than satisfied their examiners in Urdu; Miss Ling and Miss Askwith, Palamcottah, and Miss Rose of Sacheapuram, in Tamil. Of these latter Mrs. Lewis writes:—

'Dear Miss Askwith and Miss Ling have been here a *year* to-day, and we have been thanking God for His goodness to us. Both have been spared, and both have passed in Tamil. Will you not thank God with me for His great goodness in helping them to acquire this difficult language, and in giving me such good helpers?'

IN MEMORIAM.

We have again to record with deep regret that death has taken away from our midst another ever-sympathising and ready helper from amongst our Home friends, and still another valued and faithful one from our Indian staff of teachers. Of the latter, Miss Beglar of Calcutta, Miss Highton writes thus:—

'Now, I must tell you of one of our fellow-workers called away to be "for ever with the Lord." We shall miss her sorely in the work, and I know not how her place will be filled. Miss Beglar passed out from our Normal School, Christmas 1875, and was at once appointed to work in Calcutta. Since that time she has faithfully and assiduously fulfilled the duties committed to her, and until within the last few months was always particularly strong and well; so well, that when at the end of five years her six months' holiday fell due, she did not take it, being devoted to her work, and not liking the idea of leaving it for so long a time. This year, however, during the rains, she had several attacks of fever, and decided upon asking for two months' leave, readily granted by the Local Committee. She went up-country to stay with relations, hoping to return to us after our October holiday. Unfortunately, however, coming down in a night-journey by palki she again caught cold and fever, and after a short time with her parents at Chinsurah, had to come to Calcutta for further medical treatment. Gradually becoming worse, she was persuaded to go to the College Hospital, where she remained about three weeks, rapidly growing weaker, until it was evident that she would not be much longer with us, and she her-

self began to realise this, and when spoken to on the subject, gave clear testimony as to her readiness to depart and be with Jesus, who had washed her from her sins in His own blood. Then she asked for prayer, that in the hours of weakness, weariness, and pain, her faith might not fail. Wishing very much to return home, though very ill, she was taken to Chinsurah on Friday, Dec. 29th, and bore the journey better than could have been expected, but on New Year's Day she told a friend who was visiting her that she had seen Miss Featherstone with the Lord Jesus, and that they had come to fetch her. She was most anxious to see again her sister, who was in Calcutta, and who had nursed her most devotedly night and day whilst she was in hospital, and the sister was written to, but not in time for her to get over before the next day. The dear dying girl asked her mother to call her very early the next morning, and at half-past four, January 2d, 1883, the mother went to her bedside. On hearing the time, Miss Beglar said, "Call my father and brother, that I may say good-bye to them; I shall not see Katherine (her sister) now, for Jesus is calling me." The good-byes were said—the kisses were given; they laid her gently down, and calmly and quietly her spirit passed away. She fell asleep in Jesus.'

Of our Home friend, Mr. A. Lang of Harrow (the widowed husband of one whose memory is still very fragrant in our midst, our Committee member, helper, and friend, Mrs. Lang, the record of whose death may be found in our first volume of *India's Women*), we will not venture to write much.

The C.Z.M.S. shared with all true missionary work, for India especially, his warmest sympathy and ever-ready help. We extract briefly from an address to his neighbours at his funeral by his late pastor, the Rev. J. F. Andrewes of Roxeth:—

'. . . His conversion, to which he often referred, took place more than fifty years ago in far-off India. . . . It was then that he turned from the world to serve the living and true God. The change was great; but the changed heart was shown in a renewed and consecrated life, and from that time forward he sought to devote himself to the Saviour's service. . . . His faith was firm and true and lasting, because based on no mere sentimental or emotional experience, but on the Word of God. We know how he appropriated with a living faith, and rejoiced in such passages as, "He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come to condemnation, but is passed from death unto life;" or again, "He that believeth on the Son hath everlasting life." Dear friends, "he being dead yet speaketh." For the past twenty-five years, all Harrow [and how many besides!—ED. *I. W.*] has known him as an earnest Christian gentleman, one who sought to bear a true witness for his Lord and Saviour. His was, without doubt, a clear and bright testimony, and if he could come to us to-day and stand here, with his heart glowing with love, as straight from having seen his Saviour's face, he would, I think, speak to us again as never before of that grace of God which sought out and found him half a century ago; of the precious blood of the Lord Jesus which cleansed him from all sin; and of the love of the Good Shepherd which had sustained and preserved him all his life through; and believe me, dear friends, nothing but the truth of God can everlastingly enlighten the intellect of man. The blood of Christ alone can pacify the conscience of man, and nothing but God's own eternal unchanging

love can satisfy the yearning heart of man. May God Himself comfort the hearts of those mourning the loss of one they love, and may He sustain them in this hour of bereavement and sorrow with the blessed assurance that he of whom we speak is "with Christ," which, says the apostle, is "far better."

CORRECTIONS.

Miss Ling, in a letter bearing date Dec. 3d, writes as follows :—

'I must ask you, please, from Miss Macdonald, to correct without fail the *erratum* on pages 320 and 321 of the November Magazine, where Megnanapuram is twice written for Trichendur. The former is an entirely Christian village, where I fear it would seem almost a slight on the labours of C.M.S. missionaries for many years past to say there was need of six Bible-women ; moreover, it is in itself very small, and contains no Roman Catholic church, as the report makes out. All that is contained in those two paragraphs refers to Trichendur, the heathen town, near to which we stayed during the hot season.'

'*Communion.*'—We have also to draw the attention of our friends and readers to the following explanation. Since the issue of our last Number of *India's Women*, we have received inquiries regarding the authorship of the paper therein given entitled 'Communion,' and signed 'Written by a Converted Brahmin,'—our correspondents bringing to our notice a similar article published in a little book, entitled 'Gold Dust, translated and abridged from the French by E.L.E.B.' How then can we account for its present publication and signature?

Our portion of responsibility stands as follows :—The paper as published in *India's Women*—it is not *exactly* the same as in 'Gold Dust' —was sent to us in *manuscript* by a friend, with the signature as it stands, and accepted and published by us in all good faith. We can only guess at a solution: the two papers, though so similar, bear the impress of different minds, and so we presume are different translations of the same original, which original is undoubtedly the French collection of Thoughts and Meditations, 'Paillettes d'Or.' May we not conjecture that *our* translation has been the work of some converted Brahmin, and had the word 'translated' been substituted for 'written,' all would have been well? This is simply our guess at the truth, but careful inquiry shall be continued to ascertain the exact cause of the error, for which we, as Editor of *I. W.*, are exceedingly sorry, and beg our friends to rectify, as far as possible, by each one for themselves crossing off the signature, whilst retaining the close child-like communion with 'Our Father' in Heaven, which the paper itself suggests.

We close with regrets that, owing to the much additional matter necessarily introduced into this Magazine, we must omit until next month our Girls' Own Paper, Prize Awards, Notices of Books, Miscellanea, Committee Proceedings, etc. etc.

INDIA'S WOMEN.

VOL. III. MAY—JUNE. No. XV.

The Story of the Cross.

'And sitting down, they watched Him there.'

'He is the propitiation . . . for the sins of the whole world.'—1 JOHN II. 2.

'AND sitting down,
We watched Him there.' Oft had we done the same
Before; but never heretofore so near
As now! We seemed to hear the din and fierce,
Rude shouts of the derisive throng! We heard,
But heeded not, for our fixed gaze was turned
On CHRIST, and in the glory round His face
All other things grew dim, and indistinct,
And faded from us. We could not say as
Some, 'There is no beauty in Him that we
Should desire Him.' With tightened breath we gazed
Upon the shadow of His glory passing by—
Who is 'the Chief among ten thousand thousand,
And the Altogether Lovely.'

And *sitting down*,
(Cold attitude of formal interest!) while
HE, the Master, stood before us, watched Him,
As the cruel crowd, and rude, rough soldiers
Led Him forth on His sad, lonely walk to

Calvary. No loving hand stretched out to
Help Him *then;* no arm on which to lean
His failing strength. A stranger *forced* to bear
His cross when He was sinking 'neath its
Cruel weight; unaided by *one word* of
Love,—*one look* of love's unspoken sympathy.
For, 'of the people there was *none* with Him.'
All His disciples had forsaken Him!
Thus He went forth to Calvary's bitter cross—
Alone amid the cruel throng who would
'Away with Him.' No look of anger rests
Upon that face so marred with the long watch
In sad Gethsemane,—where the dark, blood-
Stained earth bears witness to the fearful hour,
When, for our guilty sakes, His soul was bowed
'Exceeding sorrowful, even unto death.'

'And sitting down, we watched Him' standing there;
A thorny crown piercing His holy brow,
From which blood-drops are falling one by one—
(The first beginning of that precious stream
Which shall make glad the city of our God);
The weary eyes looking right onward to
A coming woe, which none but He could see;
An anguish which He saw not far before:
The weary feet, that all night long have stood
Before the unjust judges of the land
That He had come to ransom, treading slow
The road to Calvary, each step fraught with
Such bitter, bitter pain.

Now was fulfilled
The patriarch's shadowy prophecy,
When leading forth his only son to death:—
'God will provide HIMSELF a Lamb,' he said,
'A Lamb for the burnt-offering.' Now we see
That Lamb, that holy, spotless Victim, led
Forth unto death, rejected by the very souls
That He had come to ransom.

Was it *this* Sacrifice that David saw,
When to his harp he sang in words like these

(But dimly shadowing what the truth would be)—
'As for our sins, our vile transgressions, THOU
Shalt purge them all away'?

Was there not then
Silence in heaven? The angels pausing in
Their songs of bliss, as they beheld their King
Led forth by cruel hands, alone, to death?
'Praise waited for Thee then in Zion, Lord,'
And even now it *waits*, till all, for whom
Thou diedst, join in that endless song,
Until Thou speak the last great 'EPHPHATHA'
Which shall unseal our long-tied, faltering tongues;
Till our feet, too, shall stand within thy gates,
O City of our God! Jerusalem.

And we behold Him now
'A little lower than the angels made'
Because of death's dread sufferings—sufferings
That 'once for all' abolished death. Yes, on
That thorn-crowned head now rests an everlasting
Crown of joy and glory. Yet as I 'sat
And watched Him *there*,' it was the pain and grief
I thought of;—forgetful for a while that
He was now beyond it all, upon the
Other side of death's dark, flowing river;
Safe in His Home of Glory, from which both
He and all who enter in shall nevermore
Go out. Safe, safe for evermore! And as
I watched Thee there, it seemed as if Thou saidst
To all of us who then stood gazing on
The sight of Thy sore anguish: 'Is it nought
To you, all ye that now pass by,—or sitting
Down do watch Me here? Behold, and see if
There be any sorrow like to Mine (and
I alone deserve it not), wherewith the
Lord hath now afflicted Me?'

Dear Saviour,
That sweet face, marred more than any man's, is
Now 'THE ALTOGETHER LOVELY' unto
Me. I could not bear to gaze on that Thy

Suffering, but that I know that it is *past*
With Thee! Thy victory is won! Thou hast
'Abolished death' for all Thy people ever-
More. Now Thou shalt 'rest' in Thy great love: for
Seeing of the travail of Thy soul—Thou
Shalt be satisfied; yea, shalt be filled with
An exceeding joy, which we shall see one
Day—our eyes, and not another's.

Oh, blessed Hope!
Mine eyes shall see His face—His precious face
In all its beauteous grace! So I will wait,—
Yea, all the 'days of my appointed time;'
Till—happy thought!—my change shall come: until
'His hands make whole' the wounds that throb and
Quiver now so wearily. The time shall
Come when He and I shall stand in the
Continuing City *there*—'not made with hands:'—
His own bright Home which He once left for me.
Till then I fain would take my place close at
His piercèd feet—those feet that once trod
Weary miles for *me;* and listening to His
Voice, learn how I too may 'work the works of
Him that sent me' during my little day;
Joyful that one so weak, so vile, may yet
Approach to serve the Master 'till He come.'

And when He takes me Home,
With joy exceeding 'satisfied' at last;
I think that I shall once more turn and 'watch
Him *there*'—(giving Himself a ransom for
My sins)—and from the Holy City look
On those great sufferings which He bore '*without*
The gate' for me and every man: seeing
In that sad cross on Calvary the
Shadow of the glory in that Home above,
Which 'eye hath seen not, nor the heart of man
Conceived.'

Always bearing about in the body
THE DYING OF THE
Lord Jesus.

Wandering.

DARK, dark over the lone mountains the veil of night was drawn, and their barren peaks were but faintly discernible against the curtain of the sky; vast and grand in that strange glimmering of the silent stars, and solemn silence of the silent night.

What is that sound that breaks the stillness? Footsteps are echoing through the darkness—the uncertain footsteps of a wandering sheep.

Wandering upon the mountains! It was a weary quest! and the feet that stumbled on found no rest. No rest? O no! for the peaceful fold had been left far behind, and the sheep had gone hither and thither till it knew not where it went, for it had lost its way.

A lost sheep! Is there a more pitiably helpless thing in Nature? Alone in the darkness—with fierce wolves prowling round, and giddy precipices yawning at every turn. Perchance the wanderer's way had seemed pleasant and safe at first, while the day lasted; but night came on apace, and found it far from home—a darkened sky above, and stony path below. If before it had not wished to turn, now that it *did* wish to do so it could not.

Slowly, sadly passed those gloomy hours. Would they never end?

Look! what is that silver streak in the far East? Is it the morning breaking at last? The wanderer paused with some wild thrill of hope and fear.

The strange weird mountains held their rugged heads above in steadfast silence, calmly looking down on the vast plain stretched out below. The wanderer gazed up their barren sides, and falteringly breathed rather than questioned—

'What of the night? what of the night?'

But there was no voice, nor any that regarded; and an unbroken silence mocked the anxious questioner.

'What of the Night?' Again the plaintive call passed up the rugged mountain fastnesses.

The little dew-drops on the height above were—like 'sentries of the night-watches'—eagerly waiting for the breaking of the day; and, hearing the wanderer's cry, they answered hopefully, 'The morning cometh.'

But the mountains from their longer experience saw otherwise. *They* were not looking heavenwards like the dew-drops, but downwards to the valleys; and their practised vision saw, coming up from thence, a dark, dim mass of mist and vapour which soon circled them in as a thick fog.

So when the dew-drops hopefully cried, 'The morning cometh,' they added warningly, '*and also the night.*'

Hark! once again a sound breaks the stillness of the desert air! Footsteps of another sort are pressing up the precipitous track. The wanderer heard them, and started, for a well-known voice had reached its ear.

'*He* calleth me out of the Seir-land of darkness and dread,' murmured the wanderer: and a cry for help answered the shepherd's call, 'Return, come.'

Already he was close at hand, and in another moment he was stooping tenderly over it, untwining the thorny brier that had got caught round the wanderer's limbs. Nor was this all—the shepherd had not come to *drive* the wanderer back to the fold, else perchance it might have slipped and fallen, and got more injured still, but he took it up in his arms, and 'carried it safely, so that it feared not.'

What of the night now? Already that first glint of dawn was gone—hid by the thick, rising mists and vapours from the valley; closing them in in a darkness far more dangerous and terrible than the night itself. If a moment before the sheep had gladly murmured, 'The morning cometh,' now it could only add, 'and also the night;' for this impenetrable darkness circled them in on all sides, blotting out the stars above, and the path beneath, and even the well-known peaks of the everlasting hills. It would have been dreadful indeed, but that the wanderer was safely carried in the shepherd's arms, and *He knew the way.*

Then came the first burst of the sunrise!—flooding the land with golden light, tipping the mountain-brows with splendour, lighting the rugged way, dispelling the fogs and mists, till all Nature was illuminated. And as the rescued wanderer watched the day dawn, it said rejoicingly—

'*The darkness is past, and the true light now shineth.*'

Reader, there are other wilderness ways than that of which I have told you, which are the highway for countless wanderers. They go on and on, restless and unsatisfied,—for who can rest when wandering? The shadows of night gather round them; they know it will come, they see it coming, yet they turn not.

Are they happy? O no! for who can be happy in unrest? They are like the troubled sea when it cannot be quiet; for there is only *One* resting-spot on earth, and to that they 'will not' go. 'Come unto Me,' says the Good Shepherd, 'and I will give you rest.'

And so, because they would not turn to Him, He, in His great love pity, stepped forth from His bright home to search for them, and seek

them out. Seeking, seeking! the weariest work on earth! yet *He did it, He does it still*, for He wants them. There is no crook like Calvary's cross for drawing them, and this He uses.

No matter how far they have wandered, 'He fainteth not, neither is weary' as He goes after them, and '*not one of them is forgotten.*' 'He will not fail nor be discouraged' at the apparent hopelessness of the task '*until He find it*,' for He has promised, 'I will bring again that which was *lost.*'

What then?

'There is joy in the presence of the angels of God.' Ay, more! 'HE shall joy with singing. HE will rest in His love.'

Reader, will you help to make that joy full?

Sowing and Reaping, or Labour in the Field.

'Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'—MATT. IX. 38.

'Go ye into all the world, and preach the Gospel to every creature.'—MARK XVI. 15.

'Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit.'—MATT. XIII. 3-8.

OUR records of work in the fields are full of bright encouragement this month: the ploughed land is everywhere waiting for the sowers, while harvest-time is coming on apace; and yet—'the labourers are very few.' Let us all, 'with one mind and one heart,' while thanking the Master for all that He hath wrought, pray more earnestly and continuously that He will see fit to prepare for and call unmistakably to His service many fresh workers, both English and Indian.

'The time is short.'—1 COR. VII. 29.

We are glad to be able to preface our accounts of work in the Punjab and Sindh by a paper from the pen of a lady whose residence in India for twelve years, as the wife of a magistrate in the Punjab, has given exceptionally good opportunities of seeing what is really going on there, and whose valuable testimony to the real benefit conferred on our Indian sisters by the efforts of Christian missionaries is consequently of peculiar weight:—

CHRISTIAN WORK IN THE PUNJAB.

'I have been asked to write "such a description of the Punjab and its women as I, an outsider, as it were, from the direct work of Missions, found it, so as to stir hearts in England to realise what they have to do to evangelise a people committed to their charge."

'I remember, many years ago, being present at some athletic sports and races amongst the youth of a great College, and noticed that friends, not only concerned in the issue of the race, but also in the individual athletes, came forward at different points in its progress to refresh and encourage them: may I, therefore, class myself as one of those deeply interested in this great work of the mission-field, where woman's work is now a recognised fact, rather than a mere looker-on?

'There has been so much said about the condition of the women of India that it seems as if little that is new has been left for me to say. Only, as the miserable condition of our Indian sisters is generally dwelt upon, I will try and present some of the happier conditions in which I have seen them.

'It is many years since I first visited, in company with a missionary's wife, the "Lady H. Lawrence schools," then eleven in number, in the great and beautiful city of Amritsar. There were at that time no ladies belonging to either of the present Societies working in Amritsar. The school first visited was presided over by a bright intelligent Christian woman, who had formerly been in Mrs. K.'s service. During our visit Mrs. K. heard them read, and afterwards expounded the parable of the Prodigal Son, and questioned them upon it. I well remember their looks of intelligence, though at the time I could not understand the language nor their answers. These schools have since increased greatly, and now contain nearly 600 girls, and the Bishop of Lahore has borne testimony to the knowledge of Scripture the girls in them possess. Amritsar presents so many and varied fields of labour that I can but briefly enumerate them, and remark upon them in passing.

'The *Girls' Christian Orphanage*, which from time to time I have often visited, and which is in every sense a well-ordered institution, provides Christian wives for many native Christians who come here from all parts to seek for them. I remember, in connection with this, an amusing incident. A rather elderly man came to the missionary's wife in charge of the Orphanage and told her he wanted a wife. But how was he to have an opportunity of selecting? It was arranged that when the girls, as was their custom, came over to the missionary's bungalow to practise their hymns, he was to ensconce himself behind the heavy curtain which separated the two sitting-rooms, and make his observations of the unconscious girls. He decided at once on a pretty girl who, standing at the head of the row, was slightly turned away from him. The class dismissed, he at once acquainted Mrs. K. with his choice, and sought an interview in her presence with his future bride. But, alas, when she came face to face with him he was quite unprepared to find the pretty girl had only one eye! I wish I could finish my story by telling that he still kept to his first decision, but no—he absolutely declined to take her. She afterwards married, however, and I have seen her with two or three children, a very happy mother. I believe this Girls' Orphanage does not come under the care of the ladies of the C.E.Z.M. Society.[1]

'When Mrs. Clark resided in Amritsar she rendered valuable aid in establishing a work, now so efficiently continued by the Medical Mission under Miss

[1] It has several times been supplied with a Lady Superintendent from our C.E.Z.M.S. staff.—ED. *I. W.*

Hewlett. I visited once with Mrs. Clark the scene of her labours in the very heart of the city, beside the Golden Temple and its vast Tank. After mounting a dark narrow staircase, we found ourselves in an up-stairs verandah, which offered by its many rooms and airy situation an excellent spot for the purpose. Here Mrs. Clark attended daily, saw her patients, and prescribed, whilst a compounder was in attendance to make up the prescriptions. Whilst this was being done, the Bible was read and explained to the patients waiting for their medicine.

'Miss Hewlett, with, I believe, two native lady assistants, has now taken up this most important branch of mission work amongst women. I do not know of any part of mission work that I feel more interested in than in that connected with medical aid. Natives are on the whole very trusting, and you soon win the way to their hearts through ministering to their frequent ailments, as they are a sickly people. And did not the Master's heart go forth in ministering to such—all the city being gathered at the door? and He healed all that were sick, and Himself "took our infirmities and bare our sicknesses." Miss Hewlett's hospital is a large airy building with a good court-yard, a most important feature in houses for native women, and where the in-patients can, in moments of convalescence, sit and talk, and perhaps spin and eat their food. I saw the dispensing-room with its goodly array of medicines and surgical appliances, and the patients' room, where the Bible is read to those waiting. Besides the attendance here at stated hours, Miss Hewlett is greatly sought for by families of position and wealth to visit the ladies amongst them. On one occasion she told me she had to go to an Afghan family, and could not help feeling a little nervous as to whether she would get back safely! The Afghans are not very civilised.

'In describing what I have seen in Amritsar I must not omit the *Alexandra School*, a boarding-school for native Christian girls of the upper classes who are able to contribute fees in support of the education received. Through the kindness of Miss Henderson I visited the spacious dormitories, school-rooms, and other rooms, and everything I saw testified to the good order which prevails, and the girls seemed well cared for. I was glad to see the girls keep up their native custom of wearing their "chudder," or veil, that is so modest-looking and so suitable to them. For, to quote from the late Bishop Steere's excellent cautions, "one great thing that we must desire (with regard to native Christians) is to train them up to teach their own people, and so we feel it necessary to have a sound *native* basis, and steadily set our faces against any denationalisation. For this purpose we must teach them their own language, accustom them to their own style of food and dress, as far as we can, and so raise up a race of people who shall not feel themselves strangers among their own people and brethren." It seems to me a pity, figuratively speaking, to burn their houses down whilst bringing them the light of the Gospel and civilisation. Surely, if it reveals their darkness and discomforts, it is sufficient to make them set about improving them, rather than destroying them.

'Of the *Bible-women* labouring in Amritsar I can speak, especially of two with whom I was acquainted. There are now eight in all. Their work is an excellent one, as they go to the large tanks when the women go in company to bathe, and thus secure the attention of numbers together. The two I speak of were also permitted, at the urgent request of some English ladies in the station, to come on Sundays, and read the Bible to the servants of their households. Thus Christian ladies, unable to do this good work themselves, are glad to secure the services of a Bible-woman, who is often peculiarly well suited for conveying to the ignorant heathen what we wish to teach them, and in their own language and dialect.

'Once, when my husband was in charge of the Amritsar district, we spent a Sunday out in camp at Taran-Taran, where an excellent old catechist and his wife lived, and where there is a Sikh Girls' School under the care of the Amritsar lady missionaries. The mistress of the school has since become a Christian. Then only an inquirer, she came with the catechist and his wife to our tents, where we had a little Hindustani service. The next morning I visited the school and was much pleased with it, and the native officials seemed well disposed towards it, and spoke in terms of the highest respect both of the school and its teacher.

'I cannot pass on from Amritsar without a word of passing acknowledgment of the many other works so nobly and quietly carried on by the several ladies, many of whom I have the privilege to be acquainted with. People in England (who, when the day is a little hot, ask me, "Is this like India?") have a very faint conception of what the hot season in India is; the heat there differs from our English heat, not in degree, but in kind; Europeans have to pass the long, hot day in dark and shut-up houses, while those whose business takes them out of doors have to rise a long time before it is day, in just the cool moment (if there be a cool moment) in the twenty-four hours, to carry on their work. And the work of mission ladies in India too often, alas! only represents sowing-times, for, when the time for harvest comes, there is often none to reap, either because the seed has fallen by the roadside, the wicked one catching away what has been sown, or that, falling on hearts wholly choked with petty cares and childish trivialities, it finds no place, or, which is often a greater disappointment still, when the seed received with joy has not root, but when tribulation or persecution ariseth because of the Word, by and by the recipient is offended. Added to such disappointments, too often the missionary experiences a want of sympathy from her own countrywomen, and the "cup of cold water" that would be so grateful to the poor tired worker, is too often withheld on account of the so-called unpopularity of their work. To these workers I would say, with deep reverence, "Our Master was not popular with the world. It was the common people that heard Him gladly."

'Leaving Amritsar, a twenty miles' drive brings us to the district of Gurdaspur, on the borders of which lies Batala—a name familiar to many from the fact of A.L.O.E. having lived, and still living there. Lacordaire declares the main source of success by missionaries to be that strong certitude in their cause, which is only attested to simple folk by vigorous self-devotion and incredible labour for no visible reward. And surely we could scarcely find a brighter example of this than in this noble woman who has left all to go out and live and die at Batala. I have, on two occasions, been in camp close to the Mission House, and we have had the pleasure of exchanging hospitalities. I accompanied Miss Tucker in a doolie on both occasions of my visit to some Zenanas. Everywhere she was received with welcome, and, I may add, great respect. As I sat listening to her, and thought of her self-devotion, it stirred my heart; if such be the servant, what must the Master be! I visited also, on different occasions, the girls' schools under the Amritsar ladies situated in Batala—once with the Bible-woman, a most intelligent, well-educated woman, and the daughter of one who counted not his life dear unto him, even unto death, and in whom both the teachers and taught recognised their superior; and on two other occasions with Miss Tucker; and on the last with Miss M. Smith. Of these, the Mohammedan schools, numbering sixty girls, are the most flourishing. For, as Martha the Bible-woman remarked, the Mohammedans have a greater "shauq" or taste for learning than the Hindus. A mother and daughter were the teachers, and the girls, very gaily attired for my visit, presented a very happy and pleasant sight, particularly on the occasion of my last

visit, when I distributed their prizes to them, in not quite our way, for each child thinks herself aggrieved if she does not receive something. The Hindu school, taught by a Pundit, was not so attractive, and the Sikh school, which was a very nice little one, has been closed for want of a better attendance. I believe Batala to be a place of deep interest, and I trust some will be stirred up to go out at the request of A.L.O.E., who asks for two more workers. With a city of 27,000 inhabitants, and centre for village work among 300,000 people, surely this is not too much to ask for.

'Little more than a year ago, A.L.O.E. welcomed one who had been a tried and noble worker in the mission-field, and who was returning, in the midst of great happiness, to cheer and strengthen her who had, for more than a year, lived away from all European society. But it pleased God that it should be otherwise.

'But He who gave the helper He thus withdrew, is Himself the true and sufficient Help, and, though He has taken her away, let us rest assured that His expedients and guiding are not exhausted. And while we speak of her that "her sun went down while it was yet day," the angels have written "Eventide," the Saviour has written "Finished."[1]

'Gurdaspur, the headquarters of the district, is the centre of an interesting mission. There is a small Hospital and Dispensary for Women, conducted on a humble scale, but not the less efficiently worked. I have often gone down there of an evening to see the in-patients enjoying the evening meal provided for them, though not a very sociable one, as no two eat together, but each apart, finishing up with washing their plates and putting them away themselves. The assistant-surgeon has been a kind friend to the two ladies working in this Mission, and gives them lessons, as well as helping them in any difficult case. He is a Hindu, but a member of the Aryan Somaj. I visited his wives, for he had two, an elder and a younger. The Mission ladies, or one of them at least, always accompanied me, as I am not fluent in the language. These wives seem to live happily together, and in harmony. Perhaps this will appear more astonishing when I describe the numerous inmates of the one dwelling—the wives, both mothers of large families, grown-up sons, married daughters with their children often staying with them, the little "wives" of the sons, and, quite distinct, the father, the good doctor, his uncle, and a brother! Shown into the ladies' apartment, we are received with much cordiality; they give us tea, very sweet and highly spiced, but in china cups and saucers, and press us to eat biscuits. We do this rather under protest, and take care to let them know that in England our ideas of sociability would be infringed by their not eating with us. I have often spoken with their husband. He knew and read our Bible, and yet wanted the touch of the Holy Spirit to make his faith a living thing. Once I said to him, "Do you ever talk of these things to your wives?" "O no," he said, "they are ignorant creatures; they would not understand!"

'Another house we visited was that of a childless wife of a (Hindu) native executive engineer. I mention the fact "childless," because by that is too often meant one either superseded by another wife, or unkindly treated, or despised. But, instead, we find a bright, happy-looking woman, entering into many subjects of interest, and showing traces of a husband's loving companionship. As a matter of fact, he brought her to visit me after dark, and, by giving me due notice of her intended visit, I gave orders that our men-servants and orderlies must be conspicuous by their absence, and my husband had also to keep out of the way. I could not help noticing the pride he took in her, as the many things in my drawing-room took her fancy, and he explained what he could to her. A photograph-book, with the Emperor of Germany and Bismark, he pointed out

[1] *Voices of Comfort*, pp. 226, 193.

to her as a great Emperor and his Prime Minister. She had been a pupil, at Delhi, of the lady missionaries working there, and had her Hindi Testament, which she could read over, together with hymns learnt. Once she remarked, and I can never forget it, "How is it, it is only lately that we hear of the Bible and your religion, when England has had India for so many years?"

'On two occasions I had the pleasure of receiving as my guests several of these native ladies and their families to witness a Christmas-tree and a magic-lantern, all seen through means of a kind of blind, through which they could see without being seen. But the greatest sight that they enjoyed was to see the "Sahib," my husband, some having been three years in the same station, but, of course, never able to see him. In connection with this Mission a school was started, but had to be abandoned, as Gurdaspur has not shown as yet any desire for female education, either religious or secular. There is, however, a school for low-caste girls, and another for native Christian girls, both on a small scale.

'In another district of which my husband held charge, the change of feeling on this subject was apparent, for it seemed, as far as female education was concerned, "the schoolmaster was abroad." And here a valuable lady missionary has worked up her schools to a great degree of perfection. Of her organisation and method I cannot speak too highly. I visited with her one morning ten different schools in the same number of parts of the city, a most tedious business for the missionary as a daily duty. There was, however, a central school, on certain occasions the girls being brought together. Their accurate answers, amount of Scripture committed to memory, good singing, and good order prevailing, were most pleasing. And to their secular knowledge the inspectors bore good testimony. In this, as in all the other stations I have mentioned, Zenana-visiting is carried on, and is steadily increasing.

'In conclusion, let me plead that others should offer themselves as workers in this vast mission-field thrown open to them. For it has been rightly said, Woman must go to the rescue of woman. Woman must be woman's helper, woman must knock off woman's fetters, and uplift her from the state of degradation.

'But one thing we must guard against. The wish merely to engage in such a work is no proof of fitness. Any mere sentimental motives will only end in disappointment to ourselves and others. And in order to test our motives, and make it clear that the call to the work is a real one, a time of probation is necessary. This need not discourage any one, for no great work can be undertaken without preparation, or it must be a failure. The perseverance and patience to master the languages, combined with wisdom, tact, and good common sense, are what is most needed in the would-be worker.

'I trust it may not be wholly out of place to urge a point I feel most strongly on. When the lady missionary goes out, either alone, or at most in bands of two or three, in correspondence with and responsible only to the Parent Society, though placed under the care of the Secretary of her Society in India,—is this the best plan? Perhaps I may shock some of my readers when I tell them I believe the most thoroughly efficient work is to be carried on by means of Community Life, such as that of a recognised Deaconesses' Institution or Sisterhood. But why should this be the most efficient form? Simply because their very strength lies in their excellent organisation and system.

'We cannot avail ourselves of this organisation or system, however, because the greater number of our fellow-countrywomen most eager for mission work—ay, and who are working nobly at present for God—would never become Sisters, and their whole nature would rebel against such a system. And it does not

need a "Sister" to represent a devoted life, such as we find amongst many of our lady missionaries, whose lives bear testimony that they have given up the comfort, health, and social enjoyment of their English life and home, and devoted themselves to save others. To such the promise is sure: "Whosoever shall lose his life for My sake, the same shall find it." Yet I heard some of these very ladies calling one "The Mother," who by her tender loving nature endeared herself to them, and was a true woman, full of wisdom, tact, and good sense, and endowed with administrative powers. It is she of whom I spoke before, and who now rests in the Paradise of God. Mrs. Weitbrecht has solved this problem, I think, most satisfactorily in her ideas of "House-mothers." Let us have "House-mothers" and "Mother-houses," if possible, in our large centres. Let the "House-mothers" be of those "able to guide the house;" able to judge of the capabilities of the mind and body of each, and appointing to each the work most adapted; able to frame wise rules and regulations to secure proper rest, recreation, sleep, and nourishing food, which missionaries, left to themselves, so often neglect till too late, and then too often comes the break-down, the utter prostration,—as Mrs. Weitbrecht describes them, "House-mothers to our dear missionaries, relieving them of the care of housekeeping, correspondence, etc., watching their health, nursing them in sickness, indeed often warding it off by motherly oversight, and care to give nourishing food, and arranging for exercise." I lived beside the beautiful "House of Rest," belonging to the C.E.Z.M. Society, for five successive seasons, and was grieved to see it often empty, one or two at most availing themselves of it, instead of, as I could have wished, each in turn coming up, and returning to their work invigorated and refreshed.

'Since writing this I have read an account of Zenana Medical Mission work, by Miss Hewlett, in which, amongst the qualifications of a would-be medical missionary, she mentions "robust health." And as I have in my remarks rather overlooked this important matter, I would like to express my opinion on the subject, trusting to be pardoned for differing from hers. For I doubt (and my opinion is the result of experience) if even robust health would be sufficient to ward off a "break-down," if any lady persisted in seldom or never resting, and "just in from a morning's work of five or six hours, with the prospect of work again in the evening, would go from her breakfast out again in the fierce sun!" It seems to me a case in point for the interference of the "House-mother." We talk of spendthrifts who leave themselves utterly penniless, and receive little or no pity, but what of those who forget that health and strength are precious gifts, to be husbanded and taken care of, and to be spent wisely in the Master's service? In support of my view I will ask your indulgence to quote a passage from a treatise written by a medical man which seems to bear exactly on this subject: "Let such an one ask herself: Do I devote myself so exclusively to my work that the fabric so fearfully and wonderfully made falls out of repair, and becomes unable to respond to the impulses of the mind, which in its turn (such is the intimacy of the union of both) languishes and falls into decay?

'"It is our lot to hold our treasure in earthen vessels; surely it becomes us to pay close attention to the state and condition of those receptacles which are not only the conservatories of our spirits here, and in which the Holy Ghost deigns to dwell, but which are destined to be fashioned like unto the glorious Body of our blessed Saviour, and to dwell in His presence for ever."

'Again, Miss Hewlett speaks of another qualification being "the power in all matters of arrangement and organisation to stand alone, and to bear isolation in work." My idea is that the shelter of system and authority should be given those who devote themselves to a missionary life, and the "House-mothers" and "Mother-houses" should be made the means of affording such.

'The Master knew what it was to be alone, alone in the presence of evil, alone in want of sympathy, alone when He was tired, and sat down to rest from the fierce noonday sun. But—He sent out His disciples two and two, and I think the Acts of the Apostles also brings before us companionship in labour and trials.

'No missionary should hold her post alone, but in bands of at least two, and, in like manner, even occupy stations apart from the centre and Mother-house, returning there at intervals, and always in communication with her "House-mother."

'Truly these are times to make one long for persuasive eloquence to induce those, to whom as yet no direct call has come, to arise and go forth and work in the vineyard, even though it be the eleventh hour. But the Master Himself has left His vineyard to seek you, because He needs more to work, and to each He says, "Why stand ye here all the day idle?" You cannot reply, "Because no man hath hired us," for even now has the command come, "Go ye also." And though, when you go, you will find yourselves working with those who have been toiling since early morn, and have borne the heat of the day, and again others who went at the third and the sixth hour, your reward will be the same: you shall receive every man his penny, and that is nothing less than God Himself.

"*I am thy exceeding great reward.*"

'G. G.'

AMRITSAR.

Owing to a mistake about dates, we can only this month open our Amritsar reports by the following from Miss Wauton.

Our next issue will (D.V.) contain news from the Alexandra School and accounts of the Medical Mission.

We will only add by way of preface that the whole Amritsar staff is under re-arrangement; Miss Margaret Smith having been sent to Kashmir for the hot season, Miss Norman having gone on to Peshawar, and Miss Swainson found her 'prepared work' in the Alexandra, so that we fear our Zenana staff is by this time absolutely reduced to Miss Wauton and her Native coadjutors. So from this station, as from all the others on our list, comes the echoing cry, 'Who will go?'

Miss Wauton gives us no statistics; so we had best leave her report to speak for itself:—

'*March 7th.*—I have only just heard that an Amritsar report is required for the May number of the Magazine, and there are but a few hours now before the mail goes out, and other duties to be attended to besides.

'What is to be done? I can only hastily jot down a few details, and beg to be excused if they are put together somewhat in the style of a native picture, *i.e.* with very little regard to perspective, there being no time to consider what belongs to the fore-ground and what to the back.

'Perhaps the best way to give an idea of the work as it is now carried on will be to suppose that my reader is an old friend who has known Amritsar in former days, and wishes to have another peep at it now. We will suppose it is Monday morning, at the Mission bungalow; half-past nine. The conveyances are at the door ready to take us out. Gari or Jinriklishas—which

shall we choose? We take the latter. The man who acts as horse runs along rapidly with the light well-balanced little vehicle, so much pleasanter than the old-fashioned dolis, and soon we are past the mission compound and the station, and the familiar old city comes in sight. We go in at the new gateway down a long street, by the Government Buildings, through a Kashmir bazar, and then we are at the Normal Central School. There has been a change here, you say. Yes; the Mazhabi Sikh Class has been given up. The fever pestilence swept so many of this caste away that we have no longer a branch school from which to take the students, nor schools to be provided with teachers, with the exception of Chando's in Taran-Taran, which, by the way, keeps up well, and has several Mohammedan girls in it, as well as Mazhabis. But to return to this school: The room is not empty, for two practising-schools have been opened, both a Hindu and Mohammedan, to give opportunities for training the students in the art of teaching,—one of the girls acting as monitor each morning, while once a week a lesson is given by the superintendent before the assembled class, or *their* lessons, given before her, talked over, and the errors pointed out, which they always enjoy, and learn to laugh heartily over their mistakes, and endeavour to set them right another time. They cannot complain of having dull pupils, for I never saw children brighter or more interesting to teach than these little Hindu girls.

'In another corner of the room is a class for widows; this is only just opened, and we do not yet know how it will answer, but several have been to me lately begging for help, so I let them come for two hours to learn "brasida" work (the native embroidery), and one hour of reading and writing. We shall admit only those of known respectability, and who are willing to learn this needlework, in order to maintain themselves. We hope by this means both to relieve their sad and destitute condition, and also to bring them within sound of the blessed Gospel which binds up the wounds of the broken-hearted. Now let us go up-stairs, for our native helpers have assembled for their Bible-class. Let me introduce you to them. Susan's name is well known; she has now given up charge of the Converts' Home, and has taken up her old work of visiting—only in the villages now, instead of the city; she will tell you with a bright face how much she enjoys this, and how willingly the people receive her. She gains ready admittance into all the lambardars' houses; sometimes she has a crowd of fifty men round her, then sixty women, and to all she speaks on the same subject—Sin and Salvation. In her last report she gave me all the passages from the Bible that she had been reading to them, and they were all on the "blood of Christ," for she says, "What else can I tell them about? it is the foundation of all our own hopes, and we want them to rest on it too." *Bibi Hannah* sits next to Susan; she has been married again this year to the Babu in charge of the book-shop, but she still keeps up her Zenanas, about twenty in number.

'*Bibi Daka*, too, has long been known amongst our band. She has made good progress this year in making her way into new quarters; she frequently tells me of fresh pupils, and many are the demands she makes for "gaidas" (primers) both in Urdu, Hindi, and Panjabi, which are most gladly given, for I generally find that she succeeds in carrying her scholars on as far, or even in some cases *further*, than her own attainments. *Bibi Louisa* works on diligently and satisfactorily, teaching both in schools and houses. Besides these, there are two new helpers. One is the daughter-in-law of Moulvie Imad-ul-din; she too finds her way readily into houses, and is, moreover, a willing learner as well as a teacher. We hope that several of our present helpers, and all the new ones who join us, will go in for the examinations, which will now be held yearly,

to gain the certificates to be given for five different grades of knowledge. We want them to aim at being thoroughly *furnished* and *prepared* for their good work, giving for the Master's use the very best they have, and not what costs them nothing; then, and then only, can we look to Him for the blessing.

'Our Monday morning gathering is for united prayer (pleading for any special cases of interest or difficulty), and also for Bible study. We are going now through the Books of Joshua and Judges, and the first week in the month we have typical teaching, the subject given out the week before, and texts looked out. This shows them how to *search* the Scriptures, and they are beginning now to understand the advantage of putting marks and references in their Bibles. While they separate to go off to their labours, we will look at the Normal classes. This almeira contains the lending library; it is full of books, the most useful and attractive I can find in the three languages read. This is opened on Saturday morning, and it is a pleasure now to see how eagerly the books are sought after. It is good to think of Christian books being thus taken week by week into Hindu and Mohammedan homes. Here are the students at work, eight Hindu women, nothing specially interesting in them to an outward observer, but deeply so to those who, in giving the Bible-lessons week by week, notice indications here and there that the truth is laying hold on their hearts. Will it prevail? Ah! that is the anxious question. Will it be decision for Christ, or will it be coming near to the kingdom, and then turning back? God forbid! One woman here is quite ready to be a Christian; may she have the courage given her to come out and be separate! One has already done so this year from the Mohammedan class; she was baptized with her husband last April. Another pupil has fully made up her mind, and has been under special instruction for more than a year. This Central School presents a very busy scene once a year, when all the branch schools meet here for their Bible-examination. The elder girls are questioned on the Gospels and Bible history, while the little ones repeat the Ten Commandments and texts. We had a second and an unexpected gathering of our scholars this year, on the occasion of the Bishop's visit. After asking some questions, which were most eagerly answered, he spoke some solemn, stirring words upon "life and death," which I trust went down into some hearts present.

'I was told that he said afterwards, "Don't show me anything else before I leave Amritsar. I want *this* scene to be the last one imprinted on my memory in connection with this place." The words of counsel and encouragement he has spoken from time to time in these schools will be long and gratefully remembered by those who have the charge of them.

'To go on to the Branch Schools: One encouraging sign of the past year is that we have many more high-caste Hindu girls amongst our scholars than ever before; in one, taught by a Brahmin teacher, the girls themselves are beginning to show a real desire for progress. On going into the school one day, a letter was put into my hands, written in Hindi, from one of the girls, saying that she was obliged to go for a time to her father-in-law's house in Kangra, but begging me not on any account to take her name off the school register, because she hoped to be back in three months to go on with her studies. The long closed doors of the higher-class Zenanas have been in some measure opened to us lately. Two preliminary visits, which we hope will lead to more, have been paid to one of the wealthiest Sardar's families in the place. The dwelling is princely, and the occupant has everything that wealth can give; but her heart is desolate, for she is a widow, and childless, and she knows not where true comfort and joy are to be found. On coming away, seeing a peepul tree in the court-yard carefully fenced round, I asked why it was so protected; the answer

was, "Oh, that is what the Rani Sahibi worships." What a strange mixture of splendour and ignorance!

'I wish I had time to tell you more about some of the other Zenanas. In three of them I have groups of pupils who all come together on the morning they expect me, making quite a little Zenana school. One Hindu Bibi exceeds all the others in her insatiable thirst for knowledge; it is quite delightful to teach her. She first reads from the Roman Urdu Primer, then Barth's Bible Stories in Punjabi, followed by another lesson in the Persian Urdu First Book. I protested against so many languages at a time, but it is impossible to keep her back; and if I didn't teach her, she would learn it from some one else. She has an earnest, child-like spirit, and is really, I believe, being taught of God. In a Mohammedan house, which has been visited now for seven or eight years, we see a most decided advance towards Christianity amongst the younger members of the family. Two of the daughters have been pupils in the mission schools. The younger one, "Mariyam," is a great favourite; the other day she was allowed to come back to our house with Miss Swainson, who had been visiting them, and even to sit down to a meal! The relations have spoken of putting her into the Alexandra School as a boarder, so entirely has all prejudice broken down under the continued teaching of the Word which brings light and liberty. Another encouraging feature of this year's work is the increasing number of women who are learning to read. Mention was made lately in the C.M.S. "Gleaner" of a Brahmin who, in his parting words to the native pastor, who had been preaching to them on a tour near the Godavery, said, "Oh, sir, let me make one request: In all your preaching, and at the conclusion of every religious discourse, call upon my countrymen to learn to *read*. When they *read* your Scriptures they will be convinced that Christianity is divine, revealing to sinners God's plan of salvation." This was from the lips of a Hindu, and our experience with regard to women certainly corroborates it. They understand the Bible far better when they read the words than when they are only read to them. One or two extracts from a diary kept last September will give some idea of the Zenana-visiting here, and of the opportunities that are given us for sowing the seed amongst the various classes we come in contact with.

'*September* 18*th*.—In Devi Ditta's house. The girls most attentive. As usual they asked for the story, which seems to have fascinated them, of "ai kaki uth" (Maid, arise). I was glad to tell it again, as Tulsi's mother had come in, and it was sweet to tell that mourning one of Him who could raise the dead. Tulsi, a lovely, attractive girl, had been one of my pupils; she died while I was away at the hills. Her mother tells me that the Christian hymns were on her lips incessantly, that she sang them almost up to the very time of her death. After telling the favourite story, as I went on to speak of sin having come into the world, and death by sin, a dear little girl, who was sitting by, called out, almost bursting into sobs, "Oh, then, I shall die, for I am a sinner." I told her of Him who came to save us from our sins, and how He called even little ones to come unto Him. On repeating the text, "Suffer little children," another child sitting by took up the words with the bright look of pleasure at hearing something she was familiar with, and repeated the text all through. She had learnt it in one of our mission schools.

'21*st*.—Dabru came in to take me to some new houses into which she had been called, where she said some Mohammedans lived who called themselves Ravzis. I don't know anything about this sect, but she explained it as meaning that they only worship God, and follow no human teacher or prophet. The way led out of a bazar, under a gateway, into a large open space, round which

were ranged several houses, amongst them the one to which we were going. The Bibi smiled a salaam of welcome, spread the charpai, and in a few minutes we had about twenty women round us. After the two young pupils had gone through their lessons in the Urdu Primer, with a few introductory words I opened the "heart-book," and explained some of the pictures. This book never fails to attract, and it gives such an opportunity to speak of the corruption of man's nature, and the necessity of cleansing, and till this is clearly understood, how useless to tell them of a Saviour! Then followed a hymn, with the concertina, and soon the fame of the baja spread, and I was invited from one house into another till I began to wonder when I should get away.

'23*d*.—To-day I went to a Sardar's house, which Miss Hewlett had mentioned to me. It was a large "haweli;" servants below, the Zenana apartments up-stairs. They invited me in, and I found an elderly woman and three young girls—one the invalid whom Miss H. has been attending. The mother of one of the girls was decidedly less pleasant than the rest, and inclined to ask a great many silly questions, and to make a very full examination of my dress, no part of which, above or below, was left uninvestigated; the others were less frivolous, and more occupied in searching into the contents of my bag. The Bible was lying by. "What is this?" said the elder woman. "The Ingel," answered one of the younger ones, with a slight sneer. "Yes," I said, "the Ingel; but the book is the Kalam Allah (Word of God), and it contains the Jaurel and Zabur, as well as the Ingel,—books which were written by the Prophets." "Oh! do you believe in the Prophets?" "Of course we do." "Well, then," they said, "read us something from one of these books." I read from Prov. iii., and then, as they had extracted the Bible picture-book, I showed them the pictures of Moses, Abraham, etc. The younger girls seemed inclined to ask me to come to teach them more, but the elder Bibi explained that their relations were very bigoted, and thought every kind of knowledge, except what was found in the Koran, would make women bad; but she added, "It would be nice for the girls to learn some handiwork, so I will ask their father, and, if he approves, we will call for you." These are simply specimens of ordinary everyday visits. The work is very varied. Sometimes several houses open in this way suddenly, and are closed again as quickly as they have opened, while others remain open year after year. We need to be wise, however, in using our opportunities, for not unfrequently the first one is the last.

'Before closing, let me add a word about the Convert's Home. This has been moved to a much healthier and less objectionable part of the city. Only one convert is living there just now, with her two little children; but the rooms are used constantly for classes for the native teachers and inquirers. This new house was opened with a little service of prayer and praise on the 2d of December, just as we were leaving to attend our Ladies' Conference. I must not begin to speak of the Conference, for that is far too long a subject, and a separate report will, we hope, ere long be published. Our local funds have been abundant this year, and we have a good balance in hand. This, however, will, we expect, soon be expended in opening a new *village* school—for we trust the three already begun are but an earnest of more. There is plenty to do with every rupee that is given to us, but when the Batala, Jhandiala, and Fathgarh schools were handed over to the District Mission, we had to break up fresh ground, and this of course takes time.

'Very hearty thanks are due to the kind friends who have aided us by work and subscriptions. The kurtas and dolls used as prizes have been most acceptable, and we shall be glad if the same kind, busy fingers will prepare some more for us. The thought that what we are all doing is for His Name's sake cheers

us on, for, whether working at home or abroad, our object is that Christ may come into the hearts of India's women, and when their hearts are won, may we not expect to see the whole land brought under the dominion of our Lord and Saviour? How glad we shall be in that day if we have helped to remove even one little stone before His chariot-wheels were heard! If permitted to labour towards that great end another year, may it be more diligently, more faithfully, more lovingly, more trustfully, and, if it be His will, more *successfully*.'

Miss Margaret Smith, in a letter bearing date March 10th, adds as follows:—

'Your letter which arrived yesterday reminded us of our duties with respect to report-writing. I am afraid, however, *I* shall have to plead want of time as an excuse for not sending one this year, for, being on the eve of starting for Kashmir, I have still too much to do in the way of preparation to be able to sit down quietly and collect in order the threads of my work during the past twelve months. Much of my time has been necessarily taken up with the Girls' Orphanage, which I took over last April in addition to the city work; this has prevented my doing more than attending to the eight Lady H. Lawrence Schools, and keeping up the houses already opened, but has been a work full of the deepest interest, as anything that has to do with the training of Christian girls *must* be. I wish I had time to give an account of the dear girls, and also to tell of the many encouragements in school and Zenana work, for which I have to thank God, and of the many lessons He has taught me in *dis*couragements and failures; but I must not begin, as I should find it difficult to come to the end of such an interesting subject. Now I have to ask for your sympathy and prayers to follow me into the beautiful, though dark, land of Kashmir, that not only I may recover health and strength, but be used of God to sow much heavenly seed during my sojourn there.

'I have your card over my writing-table, the cheering words of which, "My Presence shall go with thee," have many a time helped and encouraged me when contemplating the long, solitary journey, and "He is faithful that promised."

'Hoping that Miss Wauton, in her account of the work, will more than make up for all deficiencies on my part, believe me, yours sincerely,

'MARGARET SMITH.'

BATALA.

Honorary Zenana Missionary, ... MISS TUCKER.
Native Christian Teachers, 2.

'More labourers!' from Batala, as from every other station, is the earnest, importunate cry, and we trust that the perusal of Miss Tucker's account of the work which is opening up all around, may stir many among us who are still abiding at home 'by the stuff,' to arouse ourselves and go forth to His more active service,—to the help of the Lord, even to the help of the Lord against the mighty.

BATALA REPORT.

'"*Precious in the sight of the Lord is the death of His saints.*"

'These words of Holy Writ naturally occur to the mind in commencing a report of Batala for 1882. We began the year joyfully. There were five who

desired to gather sheaves in this part of the Lord's field ; not only two Bible-women and a native Christian teacher, but Mrs. Baring, whose dear memory is cherished in so many hearts, united with the missionary in prayer, praise, and work. But He to whose wisdom we bow, for we know His love, willed not that the little band should remain unbroken. First, Bibi Maggie, bright and pious, the younger of the Bible-women, was called ; we were startled by the suddenness of the blow, and but little dreamed that another—yet more startling—was to follow. Dear Mrs. Baring left earth for a brighter home, after little more than a year of happy married life. *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

'In November the young teacher Eliza was smitten with grievous sickness, which, week after week, left hardly a hope of life. Her mother, the other Bible-woman, watched her night and day to the end of the year, and still, in January, is engrossed in this labour of love. Thus an elderly missionary is left almost alone in a field where at least eighty doors are open, where there are four schools to superintend, where (were there not so many calls in the city) village visitation might only be limited by the amount of our health and strength. Another Bible-woman has hitherto been sought in vain, the number of native workers being sadly below the demand.[1] But the Committee have kindly consented to send two lady missionaries before the end of the year, the Rev. F. H. Baring liberally presenting a site for their bungalow, which we hope may be made ready by Christmas. The same kind friend has offered to superintend the erection, which supervision is likely much to reduce the expense of building. We hope that £300 may cover the cost of an airy, substantial house. God grant that two dear sister-workers may come, strong in health, fervent in spirit, joyfully serving the Lord, to reap abundantly where there have been years of sowing and waiting.

'There have been three converts baptized during the year ; one a woman of the peasant class, who, principally by the influence of Padri Sadiq, has been brought into the fold. The latest baptism was that of a fine young man, first pupil and then teacher in the mission school for boys. This baptism of one well known in Batala has naturally excited interest amongst his fellow-townsmen. It may be well to introduce here brief accounts of different phases of feeling, as witnessed by the missionary when going her daily rounds in the city.

'In one Zenana was seated a young man, his mother, and a juvenile Bibi, once a pupil in one of our schools. The missionary herself introduced the subject of Karim's baptism.

'"*Khushi ki bát!—a happy thing!*" agreed all the three. Here the soil has greatly softened, and it is as though green blades are beginning to appear.

'Little S. in a low voice said, "I have had a dream."

'"Tell me your dream," said the Christian visitor.

'In a short time the Bibi complied with the request, in the presence of her husband, who helped to translate her Punjabi into Urdu. S. had seen the Lord Jesus in a dream. He was very beautiful, she said, dressed in white garments, and shining like the sun. Something like a crown was on His head. "There were as it were fireworks," said the young Bibi. "Then rain fell, and He went into a *girje ghar* (Christian church), *and I followed.*"

'"That was like baptism," observed the visitor.

'Afterwards, when looking at a picture representing the Saviour, S. (evidently comparing it with the glorious form which she had seen in her dream) said slightingly, "*Kuchh nahim*,—nothing at all!" There are hopes that this family, including two little ones, may come out, and perhaps be followed by

[1] Every European missionary in work should be supplied at least with *two*.

others in the neighbourhood who now readily listen ; but so wide a space often intervenes between natives *believing* and *confessing*, that one almost fears as yet to express such hopes.

'The missionary visited the family of the new convert, and was civilly received, though a sister looked glum, and the father grave. A lad of the same class as the newly-baptized young man stood by and quietly listened, whilst the visitor tried to show the blessedness of the Christian's choice. When the missionary left the house, this lad followed her out, and when out of hearing of Mohammedan ears, said in his curious English, "Karim Bahhsh very good boy ; he was baptized." Perhaps this youth may one day follow the example which he commends.

'But it is not to be supposed that all Batala folk take quietly the fact that a former Mohammedan has abjured the religion of the False Prophet. On her way from Karim Bahhsh's house, the missionary saw a woman beckoning to her to come. As such an invitation might denote a fresh door opened, the missionary stopped her doli, got out, and entered a kind of yard in which were several women. But it soon appeared that she had been invited rather to be insulted than to be listened to with kindness. One furious woman, talking very loud, advanced with a broken piece of crockery, making show as if she wished to strike, then spat not *at* but only *towards* the Christian visitor. But these trifling signs of discourtesy were quite exceptional ; a silver-haired Englishwoman may go almost anywhere in Batala without encountering rudeness.

'An instance of kindliness occurred some little time ago in a place where bigotry is particularly rampant. In a Zenana the account of St. Paul's conversion had been read. A Mohammedan boy began to argue in a vehement manner, his object being to puzzle and confute the missionary out of the Gospel itself, of which he brought a copy in Persian Urdu. He asked question after question in by no means the spirit of a meek inquirer, upon our Lord's cry of anguish on the cross, His words, "Why call ye Me good?" in order to disprove the Saviour's Divinity. The visitor, after answering his questions as well as she could, rebuked the boy for his vehement way of arguing with an old lady, and recommended the quality of meekness. The conversation had been fatiguing ; the visitor rose to depart, when, rather to her surprise, the bigoted mistress of the house invited her to partake of food. Possibly the Bibi may have noticed that the lady looked tired. At first the missionary was inclined to decline the offer, but then it struck her that it was better frankly to accept the Mohammedan's proffered kindness. The missionary sat down. Curry was brought in a small basin. No spoon was provided, a bit of chapattie (a kind of flat bannock) had to serve as a substitute. That unexpected little meal came as a refreshment not only to weary frame, but spirit. The boy followed the Christian visitor to two other Zenanas, became much milder in manner, and even relieved her of the trouble of carrying her books. Active, even fierce, opposition is less discouraging than the careless indifference with which the offer of salvation is too often received in Zenanas.

'A few words of gratitude must be added for tender sympathy and personal kindness shown towards a lonely missionary by friends in England, some of whom have never seen her face. While expressing her heartfelt thanks, C. M. Tucker would ask for increased prayer, that God may send at least one faithful native worker, where help is so much needed, and that He may pour more of a spirit of wisdom, love, and humble faith upon His infant Church in Batala.'

As the following account was crowded out of our last Magazine pages, we think it best to give it now as a preface to Miss Clay's reports. And the accompanying map will testify of the magnitude of the undertaking

for which our *Punjab* Village Mission has become responsible, and of the 'very much land' which is to be 'possessed.' And once again we venture to point to the fact that not a report comes to hand that does not, either at the beginning, in the middle, or at the end, plead, and plead urgently, for further help. And as this is the case with the established work, what shall we, what can we, say of the great '*Beyond*' lying untouched, and, but for the prayers of the saints, uncared for? Look at this map—spread it out before the Lord, and try, ah try, to realise what vast India means, reproduced thus, from north to south, from east to west. 'Look on the fields, for they are white already to harvest, and pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest.'

JHANDIALA.

Zenana Missionary, ...	MISS CLAY, Hon.
" "	MISS CATCHPOOL, Hon.
" "	MISS PARSLEE.
Bible-women, 8 } *Christian men agents*, 6 }	including probationers.
Villages visited, ...	260

A FIRST CHRISTIAN CHRISTMAS.

'A first Christian Christmas, in a purely Hindu-Mussulman town, has just been celebrated. For the first time have Christians not only spent that blessed season in Jhandiala, but they have commemorated its "good tidings of great joy" in public worship in their own little church; the darkness of the early Christmas morning has resounded with bright Christmas carols; and it has also been a time of happy home-coming to the centre for our scattered workers, who have joyfully gathered round our Christmas fire.

'On Saturday afternoon, December 23d, we were busily engaged in the little church, either in simple decoration or other arrangements, wondering when our absentees would appear. They did not arrive till 9 P.M., the journey having occupied fourteen hours in a bullock gari, although the distance is only about twenty-eight miles. This will show their present isolated position, and the importance of hastening the building of our new Mission House at Ajnala, from which Sourian is only eight miles distant. They can then often come in for the Sunday services in the church there, which must next be erected.

'But to return to our Christmas Day: In the darkness of the early morning carols were sung at our doors, and at our Native Pastor's, by the little Christian community, who seemed too happy to sleep that night. Ten o'clock found us all assembled in the little church, to unite in the loved and familiar service, and in singing the rude translations of our own bright Christmas hymns. Very appropriate was our good Pastor's sermon, and then we all drew near to the Table of our Lord, to partake of the Precious Memorials of that Love which, even when earthly ties are rent, and the old earthly joys have vanished, makes Christmas a joyous season.

'Miss Catchpool, Miss Parslee, and I, then hastened home to prepare a surprise for our dear Christians, who were all invited to dinner in the afternoon. We had been unable to obtain a tree of any kind, so we were obliged to manufacture the best substitute in our power. A chiriya dooli, used by Bible-women in visiting villages, formed the pedestal, and was so completely concealed

in greenery that its presence was not suspected. Then poles and sticks were tied on, and all so covered with branches as to be really very pretty, especially when decorated with some candlesticks kindly lent us by Miss Hewlett, supplemented by sweet lemons, which also served as candlesticks, with candles stuck into them. The texts, the lighter presents, the dolls and balls for the little children, also adorned the tree, but the more substantial gifts, such as a clock for the Pastor, the seven chaddars for the Bible-women, books and boxes for others, mostly purchased in Lahore, were arranged on tables near.

'Before we had finished, the Sourian workers came to talk over all their affairs, and work, and prospects, as they were anxious to return the following day—a good sign, we thought, though it seemed better, eventually, to keep them here one day longer. Very delightful it was to hear all the good news they brought: they had met with a most friendly reception, and had certainly had "favour given them in the sight of the people." The women had been welcomed in sixty-three different houses in Sourian, and had visited two or three villages. Two girls' schools had been begun, including the one in the distant village about which I had first arranged; the men had visited eight villages besides preaching in the town, and nearly every evening they had spent with some of the leading men, reading and discoursing in a friendly way the Gospel and the Koran. They were full of hope for the future, and returned two days afterwards, laden with books to assist them in argument, and, above all, with Gospels and tracts to sell or give to the people.

'By the time our long conversation was finished, and necessary business settled, the dinner-hour had arrived, and we all sat down to it together on the floor, in a bedroom cleared out for the occasion, our Pastor amongst us. He, like all the superior native Christians, is accustomed to use a table, and not unfrequently dines with us in English style; but he can readily adapt himself, as we do, to all circumstances, and some of our party of twenty-two, besides children, were certainly more comfortable on the floor.

'It was nearly dark when we adjourned to our large room, which, divided by curtains, serves the purposes of dining- and drawing-rooms. The green erection was then speedily lighted, and the curtain suddenly withdrawn, to the great delight and surprise of all beholders. The servants and their wives had been previously collected and were ready to share in the pleasure, and many were the exclamations of delight as they, mingled with the Christians, walked round the tree and shared the gifts. One or two of our Christians afterwards surprised us with another entertainment in the shape of a few small fireworks, which were let off just outside our window. Our guests then re-assembled in the drawing-room, where hymn and bhajan singing, interspersed with conversation, continued for a long time, and the busy and happy day was closed by our good Pastor Sadiq with Bible-reading and prayer.

'More important events were still to take place before our Christmas week was ended. On December 28th, after much preparation, the Native Church Council of the Punjab assembled here. The Bishop, the Rev. R. Clark, and one or two others, were at our house, others were accommodated at Sadiq's, and the rest in tents. On Friday morning a service was held, with Holy Communion, in the little church, which was quite crowded with the delegates, and the Bishop preached a most appropriate and valuable sermon. Several of the superior native delegates in turn joined our English party each day at breakfast and dinner, three or four at a time, and very pleasant and interesting it was to meet with them. Some of them, especially those in Government employ, are very able and gentlemanly men. All, however, departed on Saturday afternoon, and the last Sunday in the year was a much-needed rest-day.

'It was indeed a day of thanksgiving and praise as we recalled the mercies of the year, and all the way by which the Lord had led us. As we looked back upon its opening days, filled with perplexities and manifold trials, and upon the resulting suffering and sickness, we could not but lift up our hearts in deep thankfulness to Him who had led us safely through all "by a way that we knew not." Truly the contrast is great. The Lord hath done great things for us, whereof we are glad, and now we are waiting upon Him for the means to extend and develop the work, by establishing more village centres, and also for more workers, both English and native, to occupy them.

'Meanwhile, as He usually works by human instrumentality, we feel it right to appeal to dear English friends, especially those who are enjoying the privileges of our own dear land. Will you not be our fellow-helpers in this vast field which the Lord has so clearly given us to occupy for Him?

'I would just repeat here, that I have been distinctly led by God's providence to begin work in four different tihsils or districts, comprising an area of 2018 square miles, and containing a population of 1,087,006 souls, living in 1571 towns or villages. The only large place in the district is the city of Amritsar itself, where an earnest band of lady missionaries are collected, fully occupied in many different branches of mission work, and they have also undertaken to visit villages in the immediate neighbourhood, so our village mission does nothing within five miles of Amritsar; but, with every deduction, about or nearly 1550 towns and villages fall to our share; and how can we, until largely reinforced, ever visit all these places, still less arrange for the systematic and regular teaching which is so especially needed amongst those so sunk in ignorance as are the women, rich and poor, in the country districts of the Punjab? We need, in time, three or four central Mission-Houses, where English Ladies may reside, gathering round them bands of Native Workers, and making frequent itinerations. We need, *immediately*, funds for the Bible-women's Houses and Ladies' Mission-House now to be commenced at Ajnala, in which last we wish a room always to be available for any C.M.S. clergyman who may be able at last to undertake occasional itineration amongst the men in that long-neglected tihsil, where no native Christian even has, until now, ever lived. We need, also, funds for the support of additional native agents. We need, *next autumn*, *at least three*, if possible, *four*, additional English ladies to prepare themselves here for the work, and as many more the following year. We cannot expect a Society which has missions all over India to support all these fresh workers, although we earnestly hope that they will do all that they can; so we appeal to the many ladies who have some means, which they have, with "their own selves," consecrated to the Lord, to "come over and help us." Dear friends, there is a boundless field here, and the sowing-time may be very short. For the sake of the dear Master, who shed His precious blood for these dear Indian villagers as well as for you, for the sake of those who have never had the opportunity of knowing His love, never had the call to come unto Him, who are perishing for lack of knowledge, yet the great proportion of whom gladly welcome our visits and our teaching, give all within your power to help forward the work, and above all, if possible, give yourselves.

ELIZABETH CLAY.

'JHANDIALA, *January 1st*, 1883.'

Contributions will be gladly received by the Society's Hon. Sub-Treasurer, MRS. STUART, *Roxeth Lodge, Harrow, Middlesex.*

Will friends please mark such gifts with the words, 'For Extension Work amongst the Villages of the Punjab'?

Miss Clay's Report.

'"We went through fire and through water, and Thou broughtest us out into a wealthy place" are words peculiarly appropriate to the past year. God has brought us safely through many trials and difficulties. He has guided us very distinctly. He has removed many obstacles. He has opened many doors. He has answered many prayers, and when I look back two years and more to the earlier difficulties of the village mission, and especially to the day when I first went forth to a new untried work, with no helper but one Bible-woman, I can only say with thanksgiving, "What hath God wrought!"

'Our native agents now number eight women and six men, including those in training. Two other women have also been with us on probation, but have been sent back, as there seemed little hope of their developing the needful qualifications. These numbers do not represent as much work as might be expected, because the women cannot suitably go out alone to villages, still less can they live away from other Christians. Concentration of effort round certain centres, especially Jhandiala, having this year been the great aim, rather than extension, not quite so many different villages have been visited; itineration to the north of the Ravi has been temporarily suspended because of the great distance from Jhandiala, but, on the other hand, villages within about five miles of that town have been regularly visited, and others as frequently as possible. In the great majority of places, however, only second visits have yet been accomplished, and such visits generally indicate the real feeling of the people. Many of these visits, after an interval of a year, have been very encouraging. In one, in the Beas district, where no Christian teacher had been until our visit a year ago, a woman, directly I spoke to her, repeated without a mistake a text which I then taught her, others showed that they remembered it, and before I left them another verse had been learnt. There and elsewhere Gospels given to men had been evidently read. In many other places my first visit and teaching had been affectionately remembered, and the women were eager to hear more. One instance occurred at the town of Jellalabad, where just a year before I had had most interesting gatherings on two successive days in the principal house, a large pakka one belonging to the Zeildar. Great attention was then paid by about 150 women on the first occasion, who were quietly seated in a large room occupying the entire side of the square central court-yard, and I not only was able to address them continuously for about half an hour, but also afterwards, and on the following day, to read considerable portions from the Gospels. It has been a matter of regret that I have been again and again prevented repeating my visit there, but during our last itineration Miss Catchpool and a Bible-woman went there and found that my visit had been affectionately remembered. They were assured over and over again that many remembered me well, and were anxious to know when I would go again. They said that "real impression and lasting interest" seemed to have been made by those visits so long ago.

'A leading event of the past cold season has been the opening of three out-stations, and before writing of them reference must be made to the last report. It may be remembered that the plan of building a Mission House at Ajnala last season had to be abandoned, owing to the impossibility of their procuring land, and that it being absolutely necessary to have further accommodation without delay, the little bungalow at Jhandiala was enlarged by the Society.

'This had scarcely been done when God Himself distinctly opened the door which had before seemed closed. In the month of August the land which it

had been previously desired to purchase was unexpectedly offered to us, and at once secured. In October a fine-looking Sikh came over to Jhandiala from a large village called Bhindi in the Ajnala tihsil, a distance of about thirty-three miles, to ask me to open a girls' school there. I told him that as our great object was to teach the Gospel, I could not have a school far away from any Christians. However, on ascertaining that the village was within about five miles of Sourian, where, ever since a most interesting visit the previous December, I had longed to do something, I told the Sikh that if he could obtain a house in Sourian, which we could rent for some native Christian teachers who could go over to Bhindi, I would try and arrange about a school. Knowing the objection Hindus and Mussulmans have to let houses to Christians, however friendly they may be in other respects, I had little expectation of any opening at Sourian, and was as surprised as I was thankful soon after to receive a Gurumkhi letter to say that the house was secured. Our good Pastor Sadiq went over on our account soon after to make final arrangements, and on December 4th two Christian families took up their abode there, the first Christians who have ever lived in that strangely-neglected tihsil. On the same day one of our Christian men took up his abode at Ajnala; a second has since gone there, whose wife will join him shortly, and another couple will follow as soon as suitable arrangements can be made; the two women will then be able to go about together and begin regular work, as those at Sourian have done. At the beginning of the year we made a deeply interesting itineration in that tihsil, and were much cheered by the readiness to hear, and the spirit of inquiry which seems to prevail, especially at Sourian and Ajnala. In the latter place, where I had given a great many Gospel portions and other books a year before, there was a greater demand than ever for them, many of those previously given being asked for by name. In the former place a number of the leading men are in the frequent habit of inviting Moti to sit with them in the evening, when they read and discuss the Bible and the Koran. It was pleasant to see how he had won their hearts during the few weeks he had then been there; they all spoke most affectionately of him, saying that he was a good man and worked very hard, that he was very clever in answering questions, and knew a great deal. I told them that God had promised that those who really sought after truth should find it, and that they should pray for His teaching, to which they assented, said that they did so, and wished to know the truth.

'A day was spent at Bhindi, where we examined the Sikh school, and arranged for the opening of a Mussulman school, which is also now in active operation. The principal people promised to let us a small house where native Christians could go over and stay from time to time.

'It will be evident that with all these native workers in the Ajnala tihsil it is absolutely necessary, for the sake of rightly carrying on and superintending the work, to have a second Mission-House there. Jhandiala will remain the head-quarters of the Village Mission, and the great centre for work to the south-east of Amritsar. Ajnala will be the centre for the north-west. On January 10th the Rev. R. Clark, who had kindly joined us at Ajnala, held a dedication service on our land, when the first sod for the foundations of the new house was removed. It may be well to mention here that Miss Catchpool and I are entirely responsible for the funds required. We use our own money freely as far as it will go, but contributions are greatly needed, and will be very thankfully received. Next cold season it is purposed to build a small Church there also, should the means be forthcoming. Although Christians *can* meet in a private room for services, yet public worship is surely God's appointed ordinance, and, surrounded by Hindus and Mussulmans, it seems particularly important to

have a building, however small and simple, specially set apart, where they can have the opportunity of witnessing the services. Hearty thanks must be here given to the kind friends in England and India who have already contributed to the building fund, and also to those who have become fellow-workers with us by supporting, or assisting to support, Native Agents of the Mission.

'Time and space forbid my entering into any details of the various itinerations which we have been enabled to undertake in different directions during the past cold season. Any one of them would contain abundant material for a report. All that can be done is to give one or two incidents illustrating both the spirit of inquiry now prevailing, and the importance of increasing the number of our Village Centres, and small, simple Churches, so that a larger number of people may come under Christian influence, and have the opportunity of systematic instruction. One afternoon, after a very busy day, we reached a place where many villages had been visited and discussions held a year before, and eight or ten men, Mussulmans, came to give us a welcome. It soon became evident that they wished for serious conversation as well, for one of them asked some question about the Bible. Of course I invited them to sit down, and then at once the leader brought forward all the usual difficulties about the Trinity, the Divinity of our Lord, the doctrine of sacrifice, etc. We had a long discussion, which gave me the opportunity of reading many passages from different parts of God's Word, till the daylight quite failed. It also enabled one to make a personal appeal, and to testify of the joy and peace which true Christians had in knowing God as their Father through Christ, and of the bright prospect of a Home in Heaven. One remarked that if salvation was a gift, then what motive was there for keeping the law? Of course I explained how infinitely stronger a motive was love to Him who had done so much for us, and redeemed us at such a cost. The conversation ended in the leader saying that he must have the complete Bible. How glad I was to be able to refer him to our little out-station of Sourian, only four miles distant, where he could obtain one!

'Our most recent itineration has been in the Taran-Taran tihsil. This time we have been almost to its southern extremity, and there, as elsewhere, many have been the villages visited where no Christian teacher had ever been before. Such crowds often gathered that it was sometimes more like open-air preaching than ordinary teaching. I could but stand up and address with full power of voice the numbers filling up the courtyard, and covering the surrounding house-tops. We generally try to exclude men as far as possible, lest their presence should hinder the women coming, and of course in large purdah houses there is no difficulty, as men are never admitted; but in smaller places, where we only meet in an open courtyard, it is almost impossible to keep them out, and crowds often gather. On one occasion lately, when I thought we had been successful in banishing them, as a great number of women only were surrounding us, I accidentally glanced up while addressing them, and saw that the neighbouring roofs were covered with men, who were sitting quietly and listening intently.

'In the villages immediately round Jhandiala large numbers do not now come together in one place, but we make friends with individuals, and visit an increasing number of houses in every village; but even then, perhaps, an average of twenty come to each house when I go. In one village named Bundala, for instance, I have now ten houses on my visiting-list, and could easily visit more were strength and time unlimited, but several hours consecutively are occupied in going the round of these. Of course the people know exactly what we come for, and no time has to be wasted in beating about the bush. We begin at once to speak to them of Jesus, to tell them of some parable, or some fresh story of His love and power. Often on such occasions questions are

asked or remarks made, and we have most animated conversations. It is good to gain some knowledge of what is working in their minds, and gives besides an opportunity of replying to objections and difficulties, and of impressing the truth more deeply on them. It may interest some to know that I make much less use of pictures than formerly. Many months have passed since I have shown a single secular picture, finding it quite unnecessary, and I never have tried any kind of amusement to attract the women. Three or four large-size, brightly-coloured Gospel pictures I have found abundantly sufficient for all visits and itinerations during this last cold season, and the little Wordless Book has also been very useful. If the people are familiar with these, we can generally go straight to the Bible. It has been a great comfort to be able, far more than at first, not only to repeat, but also to read, God's own Word to considerable numbers together.

'We had the pleasure of welcoming dear Miss Parslee from England at the end of November, but, with this vast unoccupied field, we still feel as much as ever, "What are we amongst so many?" At present we have only been able to visit about 260 villages, or towns, out of the 1550 in our district, as some of them are very large, and we need to go to several houses even on our first visit; besides, it seems even more important to follow up work begun than to commence fresh work—that is, to *concentrate* our efforts by *repeating* visits, rather than *extend* by going to fresh places. But only those who have experienced it *realise* what a distressing dilemma this is. The Bible-women who itinerate with us seem to feel even as keenly as we do the trial of having to pass by villages where no Christian has probably ever been, because it is physically *impossible* to go to all. We long more than words can express that speedily in *every* village in this great district that "Name which is above every name" may be known. "How shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Our greatest need at the present time is that of earnest, whole-hearted English workers, who are also strong and energetic and active, and well able to "endure hardness as good soldiers of Jesus Christ." Dear friends, we appeal to you, *will* you not "come over and help us"? We have now *proved* that many things which were thought impossible two or three years ago are by God's blessing perfectly possible, some of them even comparatively easy. Will you not, *for Christ's sake*, and for the sake of the multitudes who are in darkness all around us, give up your happy English homes, your congenial English work, your refreshing conferences, and, trusting to the Lord, who is able abundantly to "furnish a table in the wilderness," come forth to the forefront of the battle "to the help of the Lord against the mighty"?

'This mission is still in the pioneer state; our work has been to remove the stones out of the way. We are seeking to lay the foundations broad and deep, "not where Christ was named, lest we should build upon another man's foundation." Thank God, the work is His, not ours, and He is with us in it, giving us many tokens of His blessing, and we know that His "Word shall not return unto Him void." Who will be fellow-workers with us in enabling us to go forward where He has so clearly gone before us?

Miss Catchpool's Report.

'Since my first short report was written last Spring how many things have occurred, and how much the Village Mission has developed, so that, although the work is yet very far from being as organised and systematised as we are longing to see it, there has been very considerable progress. The different villages round Jhandiala have all been visited, as far as possible, at regular in-

tervals, either by ourselves or by Bible-women ; many distant villages have been visited a second time, and journeys have been made in fresh directions. Our servants are more accustomed to the work of itinerating, so that, though it must always be in many ways a rough life, things usually go on more smoothly and regularly now than when Miss Clay started for the first time.

'Thus again numbers of fresh people have for the first time heard the message of salvation, and many who listened to Miss Clay a year ago have welcomed us most cordially and heartily this season.

'During the time we were at Dalhousie I studied regularly, and at the beginning of September passed my examination in Urdu. Since our return to Jhandiala the first week in October I have been constantly employed in visiting in Jhandiala itself or villages. At first my principal task was to sit by while the Bible-woman talked to the people, for they did not understand my Urdu, and I could not speak their Punjabi. In this way, however, I began to pick up Punjabi words, and since then having also learned to read Gurmuki, I have become able to explain some subjects to these dear village women in their own tongue. How affectionate and warm-hearted many of them are! How delightful it is to see their eager listening faces, and how much I like them to tell me that I can speak to them better than at some previous visit ! Of course all villages are not equally good, but those in which the women listen attentively seem to become more intelligent and able to understand. These, of course, we try to visit more frequently, for it is very little that these poor women can remember until they have been taught time after time; their minds are such a blank with regard to anything beyond their simple bodily wants and everyday employments.

' Our first itineration this season was during the last week in November. It was in a completely fresh direction, and, although we were only away from Monday until Saturday, thirty new villages were visited. After this I took our good Bible-woman Begum Jan to Taran-Taran for a few days, and visited in the town and surrounding neighbourhood. The people there are better educated than those of Jhandiala, owing to the presence of good Government schools in the place, and a general spirit of inquiry seems to exist. Some most intelligent men called upon me to talk over religious subjects. Not having been very long in the country, I should not have ventured to talk over such deep questions as they proposed had they not drawn me on. Mohammedans, Sikhs, and Hindus all seem anxious to learn more about Christianity—its Founder, its doctrines, and its practice. And it is not only in isolated and special places that this feeling exists; in whatever direction we travel, men as well as women *will* come together to see and listen, and we are obliged as much as possible to address ourselves to both. A little while ago, after we had been explaining a picture of Christ healing the sick to some women, the husband of one of them who had been present asked permission to take it to the door to show the men who were standing outside. We were just leaving another place where a dear old woman had been listening most attentively, when a man came up and said that he wanted to know about Jesus Christ. He said he had heard that He was coming again, and asked when it would be. We told him, of course, that the time was unknown, although it was quite certain that He would come again. Afterwards the man asked whether, if we believe in Jesus Christ, He will give us bread to eat, and he was told in answer that if God takes care of sparrows, how much more will He care for our wants? "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."

'We constantly try to impress upon them the need of a sacrifice in order that sins may be forgiven. Hindus make long pilgrimages to bathe in the Ganges to obtain remission of their sins. We tell them that water, though very good for the

cleansing of the body, is not enough for the soul—blood is required for that. But the blood of animals is not enough. Only the precious blood of Jesus Christ has power to make our black hearts clean. Very sorrowful it is to see how ready many are to acknowledge that they deserve punishment, and seem to take for granted that they must go to hell, because they do not know of any way of deliverance. Surely this is very definitely "sitting in darkness and in the shadow of death, being bound in affliction and iron." Shall we not work and pray more and more earnestly that their eyes may be opened, that their hearts may desire something better, that they may seek and find Him who has said, "I am the way to the Father"? Earnestly do we desire that they may "cry unto the Lord in their trouble," and be able to praise Him for having "saved them out of their distresses," bringing them out of darkness and "breaking their bands in sunder." We are not looking for miracles to be worked instantaneously. There must necessarily be a vast difference between the manner of the conversion of these ignorant people and that of well-instructed godless people in our own land; but we are looking for the power of the Holy Spirit "to convince them of sin, and of righteousness, and of judgment." Whether converts begin to be gathered in quickly, or whether there may be long to wait before the fruit appears, we know not, but we do believe that an abundant harvest will be gathered in God's own time.

'Are there not some in England who would count it a privilege to be allowed to take part in the sowing and the reaping? Are there not some Christian hearts feeling that as yet God has not given them any special work to do for Him? who have given themselves to Him and asked Him to make use of them for His glory? who have health and strength, and, it may be, means also, to spend in His service? Will not some such think over the needs of the poor heathen and Mohammedans in this distant corner of the world, and ask God to make the way plain for them to come forth and serve Him here? He can remove the stones—yes, not only the stones, but mountains even, which hinder you from giving up all for Him, and you need not fear but that He will give you far greater things than anything you may be called upon to renounce for the sake of serving Him. So many more of these lost sheep might be reached if only the labourers were here to seek and bring them into the fold. A lady lately come from home, who has for the last two months been travelling with her husband in out-of-the-way country districts, tells us that she has been everywhere especially struck with the immense population of the land. Our own country is thickly peopled, but what are the numbers there compared with the teeming millions of India? Out of 1550 villages in the district which the Village Mission tries to cover only 260 have as yet been visited. As we read of the blessed evangelistic services in England, and the numbers to whom they have been the means of conversion, we are led to pray that those who have been brought from death unto life may, by the grace of God, during the warmth of their first love, come forth for His work amongst the heathen, giving forth to others that Living Water with which they have been satisfying their own soul's thirst. If Christians would realise the greatness of the service which the Master is calling them to do for Him, surely they would not be so backward to follow Him wheresoever He leadeth.'

The copy of a letter from the Right Reverend the Lord Bishop of Lahore was given in our last, page 111; to this the Venerable the Archdeacon of Lahore refers as follows:—

'*Jan.* 10*th*.—Having seen the written statements of the Bishop's views as to

the reinforcement and extension of the village missions, which are so energetically carried on by Miss Clay and her fellow-workers at Jhandiala, I should like to add the expression of my hearty concurrence in the opinion his Lordship has expressed. There seems a general testimony to the hearty welcome given to the mission ladies, and the influence already exerted by them; and I earnestly hope that the proposal to form a second centre of their operations at Ajnala will receive the approval and encouragement of the Home Committee.

'H. J. MATTHEW,
Archdeacon of Lahore.'

JALANDAR.

Zenana Missionary, ... MISS THOM.
" " MISS J. THOM.
Native Bible-women, 2. *Names:* Azizan and Jewāhirā.

It is with unfeigned pleasure that we give the following encouraging report from Miss Thom. We all remember how Miss Thom and her sister were obliged to leave Karachi on account of ill-health; we would therefore sound a note of thanksgiving to the Lord of Love who has so graciously restored them to health, and placed them in their present hopeful field of labour.

MISS THOM'S REPORT.

'Jalandar is not a very large city, neither is it a very important one, politically, commercially, or otherwise, but as a centre for mission work it is peculiarly well placed, being beautifully situated in the "Garden of the Punjab," as the Jalandar Doab is called, about half-way between Lahore and Ambala, and close to the native State of Kapurthalla. It is a favourite residence of many high-class and leading families, Hindu and Mussulman, and, including its ten or twelve "bastis" or adjoining villages, has a population of fifty or sixty thousand. Of this number nearly half, I believe, are Mussulmans; there are a few Sikhs—not many, but including some influential families—and the rest are Hindus, with a large sprinkling of Brahmins, and a great number of the "Kshatriya" caste, here called "Khatris." These last rank next to the Brahmins, and are a very influential class throughout the Punjab; it is chiefly among the "Khatranis," or wives and daughters of the "Khatris," that our Hindu work at present lies. It is a matter of surprise and gladness to us to see the readiness with which they send their girls to our schools, and with what interest groups of twenty, thirty, or more, assembled in each other's houses, will listen to the Gospel story.

'The country all around Jalandar is densely populated,—filled with small towns and villages; and it makes one sad to study the map with the sorrowful fact in one's mind that the great mass of these are comparatively untouched by Christian effort, notwithstanding the long and devoted labours of two such men as Mr. Goluknath in Jalandar, and his son-in-law, Mr. Chatterji, in Hoshiarpur.

'For thirty years Mr. Goluknath has been working here, and has gathered around him a small band of converts, while, in various ways, he is still patiently sowing the good seed, in prayerful hope that the reaping-time may speedily come. His large boys' school is the only one in the city, and, as such, its Christian teaching has a very wide circle of influence.

'Hitherto there has been but one mission school for girls, but it is a large one, and includes many girls of good families, as it is held in the house of a well-known and respected Mussulman, and strict "purdah" is kept. The teaching, however, is only in Urdu, the language of the Mussulmans, and there was no mission school adapted to the needs of Hindu and Sikh girls. To meet this want we have, since our arrival, opened two Hindu schools in the city, besides two for Mussulmanis. Each of these four schools has an average attendance of from fifteen to twenty girls, a number which would be at once largely increased if we only had more teachers.

'One of the Mohammedan schools is held in a private house by the daughter of a respectable and influential man in the city, and is composed largely of girls who are too old to go to any other school, as they have to keep "purdah." This girl, who, though eighteen years of age, is still unmarried (!), attended the mission school for a year or two, and since then she has been helped in her studies by her father and brothers. She has a very clever, bright girl as monitor, but we feel greatly the need of well-trained teachers. Still, even with such as we have, it is a matter of unspeakable thankfulness to see thirty children collected day by day in a good Mussulman house, learning to read out of the Christian Vernacular Society's books, listening gladly to Bible lessons given by my sister or her native helper, and last, but not least, singing sweet Christian hymns. The Mohammedans, as a rule, have a great objection to singing, and Mr. Goluknath has never yet been able to introduce it into his school, but strange to say, we have found no difficulty; the women said it was different here, being in a private house, and greatly is the singing enjoyed. Indeed, it seems everywhere to possess a kind of magic power, stilling noise and gossip when all entreaties have failed, and no words of ours ever so touch the hearts of the listeners as do those of some simple Gospel hymn linked with a familiar native air.

One thing in this school has lately given my sister much pleasure, viz. the anxiety of both teacher and monitor to read *Roman* Urdu,—a very unusual thing, since Mohammedan prejudice extends itself even to the written characters of the infidels' books! The C.V.S. has just published a little book adapted to those who, knowing the Persian character, wish to learn the Roman, and with this "Mahmoudi Begum" and her friend are much pleased. The head teacher in Mr. Goluknath's girls' school has also expressed a wish to learn it too. All this has naturally given us much pleasure, as it must tend to break down prejudice, and makes it easier for us to answer the cry for "books! books!" for, in the Persian character, the supply of good and profitable literature is indeed small.'

Miss Thom sends us a most interesting account of the establishment of this school, but want of space compels us to omit it.

'Our second Mussulmani school is in a small village called Pir-Dad, two or three miles from Jalandar, where the daughter of the chief man is our teacher.

'The two schools for Hindus are in Jalandar itself, and in these Punjabi is the medium of instruction. But here again we are much hampered for want of teachers, and there is no source of supply at hand, as no mission work has hitherto been done amongst the women, in this language. However, in time we trust this difficulty will be overcome. The teachers of both these schools are thoroughly nice and respectable widows—one a Brahmani and the other a Khatrani—and both have been long under the influence of Mr. Goluknath's family. The girls under their care are almost all Brahminis and Khatranis,

and are, I think, generally far more thoughtful and simple than their Mussulmani sisters. One peculiarity in our visits to these schools is, that in about ten minutes after our arrival all the mothers and friends begin to flock in, and by a succession of totally irrelevant questions and remarks quickly put a stop to anything like methodical school-work. As this is "a day of small things" with us, we are fearful of chilling them or losing influence by sending them away, but gradually we hope to instil into their minds some respect for school hours and discipline, and to make them content with visits in their own houses.

'Among the Khatranis far more freedom is permitted than among the Mussulmanis, and we have consequently more opportunities of reaching them with the Gospel. They listen with such interest to anything about God and Christ, and with so little prejudice, that we hope and pray God's Word may find an abiding-place in many of their hearts soon.

'We should be so grateful if any kind friend would make the Jalandar Mission a present of a good Magic-Lantern, with really well-drawn Slides—Scripture subjects, or some from the *Pilgrim's Progress*. It is generally impossible to get gatherings of the better and upper classes of women, but here it would be quite easy, and anything like a magic-lantern exhibition would delight them beyond measure, and might also, by God's blessing, lead to increased openings for work among them.

'Of our Zenanas I cannot yet say much. We have some most interesting Mohammedan houses, and amongst the Hindus we could visit far more than we do were our workers more numerous, and their strength and time greater than, alas! they are.

'In the surrounding villages, too, there is a boundless field of work, but we dare not think about them yet; feeling it better with our present limited resources to work one little spot thoroughly than a larger area more superficially.

'Whatever else we lack, however, one thing we *must* have, if our work is to be worth anything, and that is Christ's own gracious Presence with us, and He can work alike with many or with few. If those whose hearts are in this work will only ceaselessly bespeak His abiding Presence with each of us, we shall surely receive a sufficiency of all things.'

We have received no regular report from Miss Janet Thom, but extracts from her graphic letters will give us some realistic peeps at her and her work. Thus, speaking of Mr. Goluknath's family, to whom Miss Thom also refers, she says:—

'It is a very great pleasure to be near such dear Christian Natives as Mr. and Mrs. Goluknath and their daughters. They are so truly refined in thought and feeling, are very highly educated, and much interested in many subjects of English thought. It is also a thing to rejoice over that other native ladies can see very clearly by their example that liberty and absence of "purdah" do in nowise detract from their modesty or refinement, but that, united to Christian principle, they are rather increased. We are so often told by the women, "Those customs do for your country, they will not do for us."'

Then, referring to the 'Zenana Mission House,' Miss Janet Thom writes:—

'We have rented a small compound containing two tiny houses, close to that gate of the city which is nearest to where we live. The inner house, of three rooms, opening on a pleasant verandah and court, we keep for our own

special mission use, and here any woman wishing to see us can come, knowing we shall be found there in the morning. Here we have classes for our Bible-women, and sometimes little knots of women, coming in to see the new strange "Miss Sahibs," are quite willing to sit down and listen to some hymns and words of Scripture explained by pictures or parables. Here, too, we meet for morning prayer before going out to our Schools and Zenanas. The centre room is our Meeting-room, and, thanks to Mrs. Bourdillon and other friends, it looks bright and pretty with beautiful pictures and texts. Our private room we have given for the use of Jewihra, the Christian woman whom my sister is training as a Punjabi-speaking Bible-woman. The other house we have given to our new Bible-woman, Azizan, and her husband Ambrose, who is employed as a Bible-colporteur. Thus we have quite a little settlement in our city house. On one side of it is a Mohammedan "musjed," and behind it a Hindu temple; it has no dome nor pinnacles to attract attention, but is shut in by high walls on every side; nevertheless we hope and pray that it may be the secret dwelling of the Lord Himself, and a faithful witness for Christ, standing as it does between the idol temple and that of the false prophet.'

And then, after an earnest, loving request that this little Mission House may be remembered continually in our prayers, our missionary goes on to tell us a little of the two Bible-women, Jewihra and Azizan:—

'Jewihra comes from Hoshiarpur, recommended by Mrs. Chatterji, Mr. Goluknath's daughter. She is a nice, bright, intelligent woman, and, we believe, a true Christian. Azizan comes from Secundra, also with high recommendations. She, too, is bright and willing, and has evidently much decision of character. At present we are spending much time on the preparation of these two, their work being entirely new to them; but we feel that it is time well spent, as the training of native helpers is a most important and absolutely necessary part of mission work.'

We could multiply details by the score, but, alas! space forbids us to do more than quote these few interesting scraps. There is, however, one other thought in Miss J. Thom's last letter which we wish could find a practical echo in the heart of every Christian Englishwoman in India:—

'O how we long that some of the English ladies in India would sometimes come and see these poor Zenana women! They so often ask, "If these things are true, why do not some other ladies come and see us too?" The consequence is, they learn to think we belong to a special "ját," or caste, and we are called "sati," as the missionaries are called "padris." They cannot understand why, if it be not the special *trade* of our caste to teach and preach, all the other Christian ladies in India do not preach the "Injil" (Gospel) also.'

Since the above was prepared for the press, we have received fresh news from Miss J. Thom. The non-arrival of any report from her was owing to her serious illness, from which, we rejoice to add, she has now nearly recovered. She writes:—

'Through God's mercy, my attack of illness, though severe, was not dangerous, but it has left me rather weak, and with the sharp, cold winds blowing from the snow mountains, only thirty-five miles distant, I have to be

very careful of exposure to cold. Still I am hoping in the course of ten days to begin my work again.'

THE heathen perish; day by day
Thousands on thousands pass away,
O Christians, to their rescue fly:
Preach Jesus to them ere they die.

Wealth, labour, talents, freely give,
Yea, life itself, that they may live.
What hath your Saviour done for you?
And what for Him will ye not do?

Thou Spirit of the Lord, go forth,
Call in the south, wake up the north;
Of every clime, from sun to sun,
Gather *God's* children into one.

JAMES MONTGOMERY.

Praise and Prayer.

HYMN.

O GREAT Eternal Father,
Whose throne is Heaven most high,
Lo! here Thy children gather,
And from Thy footstool cry:
We come through Him who bought us,
Thy dear and only Son,
And bring the prayer He taught us—
Thy will on earth be done!

Send forth the crystal waters
Out of Thy throne which flow:
Let India's hapless daughters
Their quickening virtue know:
Shine in their hearts so weary
With comfort from above;
Their aimless hours, and dreary,
O brighten with Thy love.

How long shall death and sorrow
Through this wide earth prevail?
That longed-for glad to-morrow
When shall Thy children hail?
The veil, which wraps the nations,
And hides Thy face, destroy:
Our toils and tribulations
Exchange for rest and joy.

Thou, than the strong one stronger,
Our race from bondage free,
When male nor female longer,
Nor Jew nor Greek, shall be:

When nought from Thee shall sever;
But, while the ages run,
Thy gathered saints for ever
In Jesus shall be one.—HENRY DOWNTON.

HOPTON RECTORY, THETFORD,
18th January 1883.

'*OUR FATHER give us.*

'*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.*'

'*Again I say unto you, That if two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*'

THANKSGIVING

For the above and like precious promises.

SUPPLICATION.

'Lord increase our faith.'

'Thy Kingdom come.'

'That all the ends of the earth may see the salvation of our God.'

PROPOSED CYCLE OF PRAYER.

Sunday.—For blessing and help to be given to each of the Missionaries.

Monday.—For the Bible-women and Native helpers.

Tuesday.—For the schools and converts.

Wednesday.—For the Normal School in Calcutta and the Alexandra School in Amritsar.

Thursday.—For those who are visited and taught in the Zenanas.

Friday.—For the Medical and Village Missions.

Saturday.—For more labourers, both Europeans and Native, and an increase of missionary zeal at home.

Sunday.—For the Native Christians, and an increase of a missionary spirit amongst them.

Monday.—For Madras, Ellore, Palamcottah, Masulipatam, Sacheapuram, Trichur, Trevandrum, and all the stations and work in South India.

Tuesday.—For Calcutta, Barrackpore, Agurparah, and Krishnaghur.

Wednesday.—For Bhagulpur, Burdwán, Jabalpur, Mirat, and Karachi.

Thursday.—For Peshawur, Amritsar, Batála, Simla, Jalandar, Jhandiala, and the districts.

Friday.—For an increase of love and zeal, wisdom and discernment, amongst the missionaries.

Saturday.—For wisdom and guidance to be given to the Committees both in England and India.[1]

[1] Special prayer is asked on behalf of Cashmir, and for our missionary, Miss Smith, proceeding there for the coming hot season.

Special Appeal.

THE Committee desire to raise, as soon as possible, a special Fund under the following interesting circumstances.

It will be remembered that at the time of our re-organisation on a Church of England basis in 1880, the Title and Constitution of our Society were in some respects materially changed; and the alterations all tended to indicate that its future policy would be to carry on our work in the closest possible alliance with the Church Missionary Society, whose handmaid we desired to be, labouring, as it were, under her shadow amongst the women, wherever she was striving to win souls to Christ.

This policy has hitherto been followed in all our Indian work: very thankfully have our Committee availed themselves of the constant and cordial support of the Church Missionary Society's missionaries in our several stations; and very kindly has that Society recognised the useful service our missionaries have been permitted to render in the work of the Great Harvest Field.

But now, for the first time, the Church Missionary Society Committee have applied to us to help them in work *beyond the limits of India.* They ask us if we will send out as soon as possible a lady—

'To assist Mrs. Stewart, the wife of one of our missionaries at Foochow, in the very important work she has in hand, in training and superintending native Bible-women, and in visiting Chinese ladies of position—a work already commenced, and not without result.'

Very prayerfully have the Committee considered how they ought to act in regard to this proposal.

On the one hand, it is strongly felt that no new work should be undertaken to the detriment of what God has already given us to do. The claims of India upon us are paramount and all-important. Not one pound of money, not one single worker must be lost to India for the sake of work elsewhere.

On the other hand, it is to be remembered that at the time of our reorganisation, the following words were inserted in our 'Constitution:'—

'The Society may, if it seems advisable, engage in similar work in other heathen and Mohammedan countries;'

and that these words were inserted as the expression of the earnest expectation and desire of our dear friend, the Rev. Henry Wright, and of other wise and loving counsellors, who looked forward to the doors of opportunity for women's work which the Lord would in due time open before us in other parts of the world.

And the call of China now is urgent indeed. One who has known it thirty years,[1] writes :—

'Until the women (of China) are reached nothing can be considered as permanently accomplished. It is they who teach the nation to be idolatrous, training the children in superstition from the very dawn of reason. And yet, who is to reach the women of China but the Christian woman?'—Pp. 32, 33.

'China, as it is at present, is the very seat and centre of heathenism. . . . Destroy the power of heathenism in China, and it is hardly too much to say that you destroy it in the earth.'—P. 4.

China has one hundred and fifty millions (at least) of girls and women, and yet

'In addition to the wives of missionaries, only some sixty or seventy single ladies at work in all the missions in China' (p. 36);

that is, not one to every two millions of women.

Weighing, therefore, most carefully their responsibility in respect of this particular and pressing application from the Church Missionary Society, our Committee have decided to accept the invitation, provided special funds are raised for the purpose; so that no part of their Indian resources may be touched for work elsewhere.

In the letter of invitation addressed to the Committee by Rev. F. E. Wigram, Hon. Sec., Church Missionary Society, the following passage occurs :—

'We have strong confidence that if you will accede to our request, and announce your readiness to take up this work in Foochow, provided funds for the purpose are forthcoming, you would receive a response which would indicate how lively an interest in the wast Empire of China exists in England, not only amongst your supporters, but amongst many who, were this particular field taken up by you, would at once become your supporters.'

It is in this confidence that the present Appeal is put forth. The Committee earnestly ask the prayers of all their friends that the only wise God may give them in this and in all things a right judgment, and that He may crown with His blessing the present effort to obey what seems to be His call.

It is gratifying to know that already several influential friends, quite independently of the Committee, have been making various efforts, by arranging sales, meetings, etc., to raise special funds for this purpose. All sums received in response to, and in connection with, this Appeal, will be kept separate from the General Income of the Society until a sufficient amount is obtained to justify the acceptance of this pressing invitation.

[1] *China's Call.* By the Right Rev. Bishop Burdon, D.D. London, 1882.

We append to the foregoing appeal another one of the many we have received from independent and outside sources.

'*To the Editor of* '*India's Women.*'

'ZENANA MISSIONS TO CHINA.

'MADAM,—At the request of a friend I send you an extract from a letter written by myself on this subject to one of our local papers; and I shall be glad if you will find a place for it in your valuable pages.

'*Extract.*

'As your readers are doubtless aware, the social condition of Woman in China, as in other Oriental countries, is one of degradation, and, unlike her more fortunate sisters in Christian lands, she does not hold her proper place in society. As a rule, the sexes in China are kept strictly separated, even brothers and sisters being prevented from freely associating, after the former commence their studies.

'To the poorer classes of women there is, and has been for some time, an easy access, and Native Women are being trained by Missionary Ladies to go out and teach their neighbours. It is earnestly desired that efforts be put forth to reach the richer classes. But the better class of women are, as a rule, kept entirely secluded from view, and until quite recently no foreign lady could penetrate into the "inner apartments" of a Chinese household.

'Two or three years ago, owing to the dangerous illness of the wife of the Viceroy of the Metropolitan Province of China, the door, hitherto closed against foreigners, and the influence of Christianity, was opened by an American Lady Medical Missionary, whose professional advice was sought; and it is most important that we should not let the opportunities now given us of shedding the Gospel Light abroad in the Chinese family circle pass away from us unimproved. It is only those who have lived and laboured among the Chinese that really are competent to say anything about the ignorant and darkened condition of the Chinese women. But all who are conscious of the influence of mothers over their children, and so over society at large, for good or for evil, cannot but feel a firm conviction that were the women of China gained over to Christianity, the rest would soon follow them.

'With a view to bringing about this glorious result, the Church of England Zenana Missionary Society, working in co-operation with the Church Missionary Society, have been appealed to to extend the sphere of their labours to China and other places, and this they consent to do, "if special funds are sent to them for these extensions, of sufficient amount to warrant their commencement of the work." . . .

'Trusting that your readers may be found willing and able to help in some way or other the furtherance of this worthy object, and thanking you for the insertion of this letter, I am, Madam, yours faithfully,

'GORDON S. NORTHCOTE.

'TEMPLE HILL, EAST BUDLEIGH, SOUTH DEVON,
'*February* 28, 1883.'

Further, Mrs. B. Van Someren Taylor, wife of the C. M. S. Medical Missionary at Foochow, writes as follows:—

OUR HEATHEN SISTERS.

'It is with very great pleasure that I see so much interest is now being taken

in regard to Chinese women, and that the friends of Missions are taking up the matter so warmly.... It seems almost useless to draw attention to the great need of Zenana work in that Great Empire. Especially would I plead for Foochow, where I have spent some years, and I know something of the real state of the native women there.

'Those who have read the article entitled "Listen" in the February number of *The Gleaner*, cannot fail to see the dawn of a brighter day for our poor heathen sisters. A short time ago we had a very interesting account of the native Bible-women there. These women have been very useful in opening the way for future work, and although many of them only remaining for a short time to learn the "Ya Sn" doctrine, have found time to visit with the missionary lady many of the homes near to where they reside, and once during each week some of them visited the native hospital, and told the sick patients the old story of the love of Jesus. Some of our readers may perhaps say, "Why not keep these women instead of sending out Zenana ladies? But all these women are away from their homes, and many of them separated from their husbands and children. We do not wish our religion to break the home ties, but rather to link them closer, and to send these women back to be better wives and mothers, and to be bright shining lights in the darkness around them, teaching others to know the only true God.

'To take up faithfully house-to-house visitation would require those who could give all their time, energy, and strength, to the work.

'Could any of our English sisters enter with me into some of these Chinese homes, and see the ignorance and superstition which prevails, the array of idols, and costly feasts, the weary and worn look of these wives and mothers, I feel sure our appeal for help would not be in vain. Woman, who should be the light and attraction of every home, is there the slave and drudge of the household, day after day living a dark uninteresting life, with no hope beyond but the vague idea of a spirit-world, of which they know nothing, training their little ones to worship the idols, and having no higher ambition for them but that they will support them in their old age. *There* love is not the link which binds husband and wife, brother and sister, parent and child. Why? Because they know not the love of God.

'Surely it is time that we, their foreign sisters, should come to their help. They are now holding out their hands to us, saying, "Come over and help us." Never was there a better opportunity of gaining access to their homes than at the present time; the doors are open; they are willing to hear the glad tidings of great joy. Let me assure our readers that no work is more likely to meet with greater results than the proposed Zenana Mission.

'What will raise the social standing, enlighten the darkened minds, purify the moral atmosphere in which these poor degraded sisters live, as some of our Christian sisters to come and teach them the wonderful words of life? To lead them to Jesus, and save them from idolatry, is not this in itself a privilege? Sisters, use the means God has given you, whether it be money, time, or talent; there is much to be done for the women of Foochow, and we really as yet have done nothing. Shall I go back and tell them our English sisters cannot help you? "How can they hear without a preacher, and how can they preach except they be sent?" Would that the burden of these poor heathen sisters were more laid on our hearts, then we would hear from many lips, "Here am I, send me." I know the sacrifice to go is great, but the need is greater. If the women of China are to be reached, it can only be done by women. May we then awake to our responsibility in this matter, and pray the Lord of the harvest to send more labourers into His vineyard.

'How could we go, but that our Lord hath called us,
Displaying to our hearts His hands, His side?
Oh think! love brought Him from the realms of glory,
Should we not feed the sheep for whom He died?

'Gladly we would stay, but far-off hearts are crying,
"Come and direct us to the home above;"
Say, should we leave them, stricken, wounded, dying?
Should we not tell them of a Saviour's love?

'CHRISTIANA TAYLOR.'

We refrain from any additions. We long to plead, but wait to see the leading of Him whose command, 'Go ye into *all* the world,' seems once again to be sounding in our ears. Every reader is asked to make this matter a special subject of prayer, and the Committee of the Church of England Zenana Missionary Society, through their Secretaries, would very gladly receive the advice and opinions of their supporters and friends on this point, which closely affects all, and is certainly not merely a Committee responsibility, but one to be shared by every member of a Society which has received so many tokens of favour and blessing from the Lord our God, the Hearer and Answerer of prayer, the Guide, Counsellor, Director of His people.

'*If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?*'

ARRANGEMENTS FOR TRAINING CANDIDATES FOR MISSIONARY WORK.

'1. Candidates are trained for the work of this Society, if previously accepted by the Committee as probationers, at the Mildmay Training Home, 41 Ferntower Road, Highbury New Park, N.; and (if they desire Medical Teaching) at the Mildmay Mission Hospital, Turville Street, Bethnal Green.

'2. The cost of training is met by the Probationer or her friends. The inclusive charge is £70 per annum.

'3. The course of training for the general work of the Society occupies one year; the Medical Course, two years. Exceptional cases are dealt with at the discretion of the Committee. The year commences in September.

'4. The first three months of residence at the Home is regarded as a *testing* period; if the Probationer is, during this time, deemed to be, from whatever cause, unsuited to the work of the Society, the course of training is not proceeded with.

'5. Probationers under training for the *general* work of the Society receive instruction in the following subjects:—

(*a*) Holy Scripture, Articles of the Church of England, etc.
(*b*) History, Geography, Climate, Religions of India, etc.
(*c*) One or more of the languages of the Mission Field.
(*d*) Missionary Enterprise in the East, especially among women.
(*e*) The peculiarities of life, work, health, etc., in tropical climates.

'These subjects are in addition to the ordinary course of teaching at the

Home, which includes Housekeeping, Drawing, Accounts, Tonic Sol-fa, Theory of Music, etc.

'6. Probationers under training for the Elementary *Medical* work of the Society receive special instruction under the direction of Dr. William Gauld, Superintendent and Physician of the Bethnal Green Mission Hospital, late Medical Missionary, Swatow, China, in the following subjects :—

A. Practical :

1. Clinical instruction in Medicine and Surgery in the Hospital Wards.
2. Minor Surgery in the Hospital Surgery.
3. Midwifery in the Hospital out-practice.
4. Dispensing in the Hospital Dispensary.
5. A Nursing course in the Hospital Wards.

B. Theoretical :

Systematic teaching, by Lectures and Examinations in Anatomy, Physiology, Materia Medica, Medicine, Surgery (with special teaching on Eye and Skin diseases), Midwifery, and Tropical ailments.

'7. Periodical visits are paid to Candidates under training by members of the Committee ; and periodical reports are forwarded by the Lady Superintendent for the information of the Committee.

'8. The Committee wish it to be clearly understood that, in accepting any lady as a Probationer to enter the training course, they do not pledge themselves to send her out to the Mission Field, unless at the end of the course a satisfactory report is given of her period of training, and also a favourable medical testimony from one of the Society's professional advisers.'

QUESTIONS FOR CANDIDATES.

'Our object being to make known the Gospel to our heathen sisters, it is of the utmost importance that none should offer as Candidates for the work but those who themselves know and love the Saviour. We desire our Missionaries to be truly spiritual Agents who have joyfully consecrated themselves to Christ, and, constrained by His love, are ready to go forth in His name to bring in the "other sheep." The Missionary service is so high and holy an one that we trust our Candidates have weighed well the responsibilities of entering on it before offering themselves. Write after each question your answer to it, and return to the Secretary of the Candidates' Committee, Mrs. Sandys, Oldfield, Harrow.

'What is your full name and age?

'Where were you born?

'When and where were you baptized?

'When and where were you confirmed?

'How long have you been a communicant of the Church of England?

'What has been heretofore your occupation?

'In what are you at present engaged?

'What was, or is, the calling or profession of your father?

'Are your parents living? Is any relative dependent on you for support, wholly or in part, or likely to become so?

'Have you any independent means of livelihood?

'Where has your education been acquired?

'Have you facility in learning languages? What languages have you learned?

'What is the state of your health?

'Are you aware of any bodily ailment? (*Sound bodily health being essential*

to the due discharge of those active duties which devolve on a Missionary, every Candidate is required to see the Society's Medical Adviser before she can be accepted.)

'Do you think you have the elasticity of spirits and energy of character which can "endure hardness," and cheerfully meet difficulties and trials?

'Are you conscientiously attached to the Protestant and Evangelical interpretation of the Liturgy and Formularies of the Church of England?

'Have you ever carefully compared the 39 Articles with Holy Scripture?

'Give the names and addresses of at least three referees.

'What in your view is it to be a real Christian, and what reasons have you for considering yourself such an one?

'What are the chief motives which lead you to desire to be a Missionary, and why do you consider that you are called by God to this work?

'Are you a diligent and prayerful student of the Word of God? What books on theological subjects have you read?

'What experience have you already had in Christian work or teaching? Are you willing to prepare yourself for this special work by such reasonable training as the Committee may in your case consider to be necessary?

'Enumerate briefly what you consider the leading doctrines of the Bible?

'Explain shortly, as to a Zenana pupil, still a heathen, what Sin is, and the need of the Atonement; and that Jesus is the Saviour of the world.

'Write a brief lesson suitable for such a pupil on the sin, and rise, and progress of Idolatry.

'State shortly what you know of the different idolatrous systems in India.

'What arguments against Christianity would a Mohammedan be likely to advance, and how would you meet them? How would you speak to such an one about the doctrine of the Trinity?

THE GIRLS'
Church of England Zenana Missionary
UNION.

NOT a vestige of a 'Girls' Union' paper this month! Now, I call that absolutely unfair!' exclaims one of our good and zealous 'members' on taking up her March copy of *India's Women.* And though it is all against ourselves, we are very much inclined to agree with her. The reason, 'press of matter and want of space,' though very real, must not, we confess, be urged again, and we hereby promise to condense matter and make room to the very best of our ability always for the future.

But, in return for this promise, we must ask something more of our Girls. It is now just ten years since we began 'THE ENGLISH GIRLS' UNION FOR THE HELP AND IMPROVEMENT OF THEIR SISTERS IN INDIA; and there have been changes and developments since which make it desirable to

re-adjust our Rules, enlarge our basis, widen the scope of our endeavours, and deepen our interests.

A careful perusal of our present pages, for instance, will show our Girls that, after much deliberation, thought, and prayer, it has been decided that God, our own God, is calling us to give up *exclusive* work for India, and 'show forth His Salvation' 'among all Nations,' that to our Sisters 'of every kindred and tongue, and people and nation,' we may have the glorious joy and privilege of 'telling out His Salvation from day to day,' and proclaiming the 'glad tidings' of 'a Saviour for you.'

This will necessitate in the first place a small verbal alteration of our 'Membership' title, which will henceforth run thus :—

THE GIRLS'

Church of England Zenana Missionary Union,

FOR HELP AND GOSPEL TEACHING TO ALL HEATHEN SISTERS.

It will affect the real purpose of our work in no other way than to widen it for Jesus' sake, and to make us love Indian sisters more, and bind them in union with ourselves, such of them who are Christians, in stretching out hands of help and thoughts of love to the women in Egypt, in China, in Japan, and everywhere the wide world round where they need sisterly help to carry to them the great Light which was manifested to enlighten the whole world.

But we turn back to review past effort and its results :—a most difficult matter, because, when we founded our 'Union' and enrolled our first 'Members' in 1873, we naturally thought more of the present work and future usefulness than of recording statistics ; and like all 'living purposes ours has grown out in unthought-of ways, and we have been anxious to foster and not repress, consequently there are some straggling shoots which come under no rule or heading of any kind.

Our first title was 'The Girls' School Union,' and our intention and aim to enrol all our English *School-Girls* in this endeavour to help their Indian sisters, and since the opening of our Lists we have had upwards of *sixty Schools* who have joined in this way. Some have done much, and some have done little, and some from one cause or another have fallen out of our Lists altogether, and to-day we have but about fifty Schools which are in anywise pledged to help us. We write this a little sorrowfully, for we think it would have been different had we been able to maintain the efficiency of our own work in the matter ; and we plead earnestly that Christian sisters, Superintendents and Heads of Schools, will ponder well our claim of help from them in bringing the thought of our responsibility

of providing *Christian education* for all the women of the world who have it not, before the minds of the English Christian girls committed to their charge.

Some little time after this first step had been taken it was made obvious that there were many Girls being educated at Home, and not in Schools, or as daily pupils in schools not affiliated with our Mission, who would gladly be 'members' of our 'Union' if provision were made for their reception. So, in order to take in these helpers, we altered our title to 'the Girls' C. Z. M. Union,' and issued our cards of 'membership' accordingly. We have at this moment about 15,000 of these cards out, and we earnestly hope that all are being used according to the pledge they are intended to indicate. Still, the extension to which we have already referred will necessitate further change, and a new Membership Card is being prepared, which will replace at the end of this year each present one as it is sent in. Any earlier alteration than this we consider quite unnecessary. Our members will not need to be reminded that they must not lessen their interest for the girls in India, only widen and increase it every way, and then spare some extra large-heartedness and love for others in the 'Great Beyond.'

Before, however, closing our retrospect, we must offer grateful acknowledgments to all those who have faithfully kept their promises, and done much good and true work for their sisters in India up to the present time. We recall for our own encouragement, for theirs, and for those to whom it is possible to say, 'Go and do likewise,' the following 'lively' bits out of our 'Union' mosaic:—

The Ellenborough House Cheltenham Circle has for several years fully maintained, at a cost of £30 per annum, 'Korunna' and her school under Miss Good's care at Barrackpore.

Another, the Worcester House Clifton Association, was also one of the first schools on our lists, and chose the Calcutta Central School for the concentration of their efforts, and have sent us during this past year for its support and the furtherance of good work amongst its pupils, £28 in money and 77 dolls, and other gifts all ready prepared, as prizes for distribution amongst brown-skinned school-fellows.

The Welby House Ramsgate Association has also long helped forward the work. The proceeds of a school sale of work amounted in 1882 to £23—£12 of which were sent to Miss Clay for the support of one of her village Bible-women, who alone are at present able to begin any regular instruction amongst the women and girls in these remote and hitherto unreached villages. The rest of the sale proceeds, with the Card and school collections, etc., were left for application where most urgently called for.

The Ladies' College at Hereford, under the superintendence of Mrs. Jacob, undertakes to support a girls' school under Miss Hœrnle's care at Mirat.

And, indeed, there are many others thus helping by prayer and very real application. It is not possible to enumerate all now; these are simply given as specimens. We will, however, hold ourselves pledged to give, as far as practicable, a full list before the close of this present year.

We mention *en passant* a few more School Associations upon which we

depend for particular work in India, and who have done us much good service, *e.g.* The Campden House, Sutherland Gardens, Association ; the Ferns, Greenlanes N., Association; Brighton House, Edgbaston ; Camden House, Stafford; St. John's, Withdean, Brighton ; the Royal School for the Daughters of Officers, Bath, etc. etc.'

We now turn to a few words about our individual 'members,' whom we are anxious to bring into 'Circles,' or Associations, so as to make their help more efficient and influential.

We wonder if H.R.H. the Princess of Wales would consider us very presumptuous in placing her at the very head of our List of 'Members'? Practically she is really so, for Her Royal Highness has a very lively interest, very thoughtfully and kindly manifested, in the Girls' Schools of India. Our Alexandra Christian Girls' School at Amritsar was founded in memory of the Prince of Wales's visit to the Punjab, and called 'The Alexandra' by His Royal Highness' request, as a reminder to all our Indian fellow-subject sisters that the Queen-Empress and the Princess of Wales alike were anxious that the girls of India should share all the advantages of the Christian education enjoyed by their English girl sisters. And lately, to remind all of, and renew with all, this kindly feeling, the Princess has sent beautiful portraits of herself and of the Prince, to be hung in the large hall of 'The Alexandra' School.

One of the pupils in that school has lately written the following beautiful 'Lines,' and we think our English girls may well be very pleased to claim this young poetess as a school-fellow :—

'Until the day break, and the Shadows flee away.'—SONG OF SOLOMON II. 17.

'Twas night :—and far upon a lonely plain
Methought I stood beneath the starlight calm,
And as I gazed upon the host of heaven,
I saw a star, exceeding, wondrous bright,
Flash through the azure sky, and leave behind
A train of light, as if a seam were rent
In that blue curtain which so long has hid
From us the glory of the Upper World.
And wider yet, and wider grew the seam,
And brighter yet, and brighter poured the light,
As if the glory, hid from me so long,
Would, in this rapturous moment, be revealed
In all its splendour on my dazzled sight.

I saw an angel through the brightness come.
His robe was white, and shining with the light
Of heaven. An emerald tint hung o'er his brow,
As if the glory of Jehovah's throne
A ling'ring radiance over him had cast

In his right hand he held a mighty seal,
With which to seal the loved ones of the Lord.
So that when He, the Judge of all, shall come
In clouds of fire to judge a guilty world,
These should rise up to meet Him in the air
With joy unspeakable. And thus should be
For ever with the Lord.

And as I gazed
With wondering eyes, I heard the angel say,
'Prepare yourselves, ye nations of the earth,
Prepare your hearts to meet Almighty God,
For, lo! He comes to claim His heritage.'
And as he spake a great confusion fell
On all who did not love the Master's name,
As, when the murderer sees his hour is nigh,
All hope departs, and, seized by grim despair,
His hell begins before his soul departs
Into the darkness of eternal hell:
So did these strive to hide their guilt and shame,
And prayed the mountains, crying, 'Fall on us,
Now is the Lamb's great Day of Judgment come,
We cannot in His awful Presence stand.'

But there were others who with longing eyes
Into the vast expanse of heaven gazed,
Long had they waited for their Sovereign Lord,
Long had they watched, long had they prayed that they
Might see their Master in His glory reign;
Their prayers were heard, their tears were not in vain;
With joy divine soon should they see His face.
O the great bliss that fell upon my heart!
So great, so wonderful! I stood transfixed,
I felt I could not move until He came
To take me to Himself for evermore—
That great, great joy, it woke me from my dream.

'Twas early morning,—in the twilight grey
I lay awake, and watched the stars grow pale,
The night would soon be gone, and glorious day
Chase all the gloom and shadows far away.
A voice—a gentle voice—fell on my ear,
It seemed to say, 'Be watching for the dawn;
Soon I will come. 'Tis now the twilight hour,
But it must pass, and day will come at last.
Be of good cheer, my child, and *watch for Me.*'—B. B.,
An Alexandra School-Girl.

In looking over some of our correspondence with 'Home Members,' we find the following 'Extracts,' which we give, as we did those of the Schools, only as specimens of many and encouragements to all:—

'I am a Scotch girl,' writes one correspondent, 'and while I was at school at the Misses Calvert, Stanley Gardens, I became a member, as did also most of my school-fellows. I am still getting the Magazine, as it tells me of the good work being done in India to obtain liberty for the women, and above all to teach them to know our Saviour Jesus Christ. My subscriptions will not be large, as I have not asked help from any but our own little family, but what I have I hope to send before the end of this month; and I will not forget to pray for our sisters in India and for those engaged in this work, that they may be strengthened and blessed, and that they may be the means of bringing many souls to Jesus.'

Another writes:—

'I am a member this year for the first time, and send my "card," with P.O.O. for 10s. I take in *India's Women*, and think it *most interesting*. I am sorry not to have collected more, but now I have bought a box, and intend (D.V.) to put a coin, it may be a penny, or even a halfpenny only, in it every Sunday morning, and I comfort myself with thinking that pennies must come before pounds, and if I can get others to do the same I am sure my box will be heavy. Another thing I am going to try to do—as I have not much time for needlework in the day—is to get up one hour earlier and work for that hour before breakfast. I think of dressing dolls and making print skirts and work-bags to be sent as prizes abroad. Do you think this would do?' etc.

Another:—

'I should like to do something more to forward the work of our Mission, but my time is very limited. I am painting some texts in Tamil and Bengali, and making some little needle-books for the school children, and I have a Zenana Mission box. Will you please tell me how I can do anything more? I am quite a beginner, and I want teaching.'

Another:—

'I have asked two or three of my companions to join our "Girls' Union." That, and a box for stray pence, and a penny a week instead of sugar, is all I have done yet. I am just going to begin some needlework. Would an album with English texts written and flowers painted round them be of any use in India? Perhaps if I left a space beneath the English, some of the Indian school-girls could fill in the text in her own native language.' (A very good thought.)

Whilst one of our very youngest 'Members' wrote thus:—

'Dear Miss Lloyd, mamma has allowed me and Annie to have a bazaar in her drawing-room, so I have great pleasure in sending you a cheque for the money we got—£2, 3s. 2d. It is for our little Indian sisters.'

And another correspondent writes:—

'I want to tell you of what has been done here by three children, the eldest only nine years old, in behalf of our Mission, and I tell you, hoping through you and the Magazine to tell many others, that they may be encouraged to make a similar attempt. Last spring we had a meeting here at one of our Schools, to which the eldest of these three little girls was invited. She was greatly interested, and evidently interested her sisters, for in a few days' time these children asked their mother's permission to have a "Bazaar" for the Zenana Mission. For months they were busy preparing little articles themselves, and the Sale took place last month. Some of their friends helped them by sending work, etc., and the result was the sum of between £15 and £16.'

Years ago, when our Union was first begun, some pupils in a school

at Plymouth offered to write quarterly to some fellow school-girls in India. How those letters were valued it would be difficult to tell; but of one of the girls who received them the following incident is, we think, worthy of record. A free grant of Mrs. Mortimer's books, '*Peep of Day*,' '*Line upon Line*,' '*The Angel's Message*,' etc., had been given by that lady herself for use in our schools; and '*The Angel's Message*' had come to be used as an English reading-book in the school in which Chimamal was a pupil. She evidently enjoyed it, and asked many questions about its sweet, short sentences—'God is love,' 'God sent His Son,' 'Unto you is born a Saviour,' 'Jesus Christ came to seek and to save,' etc.

One morning during play-hour the missionary teacher, coming into the large schoolroom, found Chimamal busily writing. 'Why are you not with your school-fellows at play?' was the inquiry.

Chimamal (bashfully).—Please, teacher, I want another copy-book.

Teacher.—But why, what are you doing with this? [You dear girls can quite well realise why the book was shyly pushed towards the teacher instead of answer given, for, glancing down at the page, the missionary saw that her pupil had neatly written out a careful translation into the 'mother tongue' of '*The Angel's Message.*' Partly guessing what it all meant, she gently pressed the girl for further answer thus]—Tell me, dear Chimamal, why are you taking all this trouble?

C.—I want my mother to read it, madam, but she cannot understand English.

That copy of '*The Angel's Message*' was duly finished, and has since been printed in the vernacular, and is used and useful now to many another Hindu mother besides Chimamal's.

You see your school-fellows in India have translation lessons as well as you, and all our work can be thus dedicated and consecrated, if only we will do it for Jesus' sake.

The story of another Indian school-girl may interest you. Miss Branch tells it touchingly. One of the little girls in one of her schools refused to bow down to Kali, the terrible goddess whose frightful image was set up in the family puja-house. The omission is observed. The father demands, 'Why do you refuse to do your daily puja?' 'Father, I have worshipped the Lord Jesus Christ,' replies the brave-hearted little faithful one. 'Worship Kali at my bidding,' angrily retorts the idolatrous father. And the child's gentle, 'I may not bow down to wood and stone' is met by rough seizure in tight grasp of the back of the neck, and forcibly bending her head with heavy blows on the floor before the hated image. But the brave heart was not bending to Kali, but to Jesus. And

our God whom we serve is able to save, and helped this little one, smiling through tears, to confess, 'I did not much mind, and I *cannot* believe that trees, and wood, and stone will *save* me.'

Dear young friends and helpers, *we* do not think these *small results*, and we love to believe the dear Lord writes beneath them all, 'They have done what they could.' But there are many not helping at all whom we now want to draw into our Union, that they may share these pleasures and privileges. And with the thought of our extended work, we would desire to couple the many more workers.

We heard it stated lately that the Roman Catholic Orphanages in China are entirely supported by the voluntary contributions of the children of the same Societé in France. Now is not this a good idea? Let us utilise it for ourselves, and decide thus—that the *aim* of the Church of England Zenana Mission Girls' Union shall be to maintain efficiently native girls' schools for the heathen children everywhere in connection with our Zenana work and stations.

We purposely exclude the Christian Girls' Schools and the established Orphanages, as these are already provided for, and are too expensive for 'Our Girls' to venture upon as a responsibility at present, and should indeed more and more become self-supporting. Moreover, we want our English girls to realise that by sending their help to the *heathen* they are more immediately and directly obeying the Lord's command to 'go' and 'teach *all*.'

One of our Lady Missionaries wrote quite recently that in paying a visit to some Indian Sisters who had never before seen a *Christian*, they drank in the 'old, old story,' quite new to them, most 'thirstily,' and it reminded us of an old thought about the Indian water-carriers, 'Bheastis,' or the 'blessed ones,' as they are called. In that dry and thirsty land, where the 'living water' is so rare and the channels so few, is it not truly 'blessed' to carry it thus about amongst the 'thirsty ones'? I think we may all try to be such 'blessed ones,' Bheastis, or water-carriers. And we will never forget that '*there is a river, the streams whereof make glad the city of our God*,' and we will think ourselves happy if allowed to send its refreshing streams to all lands where it has not yet begun to flow. But we must draw to a close, and in doing so would gather our few elastic Rules for organisation into practical *points*.

REORGANISED C. Z. M. GIRLS' UNION PLAN.

The Name of the Union.—The Girls' Church of England Zenana Mission Union, for help and Gospel Teaching to all Heathen Sisters.

Membership.—That any Girl under eighteen may be admitted as a Member on taking the promise of the Union upon herself—'To Pray,' 'To Give OR Collect,' 'To Work' for the salvation of heathen fellow sister girls.

Suggestions.—That the individual Members shall, as far as possible, be enrolled into 'Circles,' to be called C.Z.M. 'Girls' Union Circles,' to be affiliated with the General Local Associations of the Mission throughout England.

Note (for the present moment)—That each 'Member' now on our Lists shall strive to be the happy medium of organising one such 'Circle.'

One of our present 'Members' sent in the following 'Suggestions' the other day, and we think them good enough to incorporate thus :—

SIX SUGGESTIONS

for working effective C.Z.M. Girls' Union Circles.

1. That a Local President and Secretary be appointed for each Circle.
2. That Meetings be held at stated intervals.
3. That each Meeting be begun with a Hymn and the Lord's Prayer, and be closed with the Benediction.
4. That the Members bring with them some work to be done for the good of the Society, while the President reads aloud the Girls' Union Letter from *India's Women*, or a short reading about some missionary work, to be chosen by each member in alphabetical order.
5. That each Member give or collect something for the Society, and bring it to the Secretary before the first meeting in the December of each year.
6. That the Secretary have a book in which to enter the date of each meeting, the names of members attending it, and anything of importance decided at it.

FURTHER SUGGESTIONS.

That the Schools shall as heretofore be their own complete separate 'Circles,' working out their own rules as each Lady Superintendent sees best.

That the Secretary of each 'Circle' shall endeavour to communicate at least once a quarter with the Central Secretary who first organised 'The Girls' Union,' and who most earnestly desires to see it in full working efficiency. (Address, MISS H. LLOYD, 16 *Russell Terrace, Leamington.*)

That a Special 'Girls' Union Meeting' be held once a year, at the time of the Local General Meeting, if possible, when a special Deputation will be sent to address the Girl Members.

Finally, we remind our 'Members' of our Membership Motto—

'Ye also helping—together—by prayer'

'In Faith and Hope and Love for Jesus' sake.'

COMPETITIONS AND PRIZES.

The following announcements were ready for our March Magazine, but could have no place found for them then. We regretted this the more as our Bible Study Subjects have been so fully taken up and *well* answered during the last six months. And we would wish to encourage ourselves and fellow-student 'Members' in the most thorough searching into 'The Word.'

We asked a friend to be examining umpire, who gave her decisions as follows:—

1. In the answers to the questions for the Junior Division those by Ruth Chapman (eight years of age) are the best. (Prize awarded accordingly.)

2. Hilda Knight's answers show much careful thought and Bible searching.

3. Answers by E. K. Rapley are also thoughtfully and carefully given.

SENIOR DIVISION.

1. The answers by Miss Whiting are clearest and most to the point. The lessons drawn evidence a thoughtful interest in and love for missionary work. (1st Prize.)

2. It is difficult to decide between Miss Shaul's and Miss Leake's answers, except perhaps in the comprehensiveness with which Miss Shaul has taken up the parables.

Note by the Umpire.—In the Parable of the Hidden Treasure, may I be allowed to urge the point that the Salvation sought and found is in Christ, NOT in our hearts. Also the lesson from the Labourers in the Vineyard surely is—*readiness for Service*—those who wrought but the short time had been *waiting* to be hired, hence the reward alike. Further, in the Parable of the Two Sons, is not the point profession without reality; the danger of *saying, but* NOT *doing*.

3. Miss Knight's answers are also good.

But what about the other Prizes? Please turn to page 230 (July 1882), *India's Women*, and read there the conditions upon which we offered 'more prizes.' These conditions have (excepting with regard to the Bible subjects) *not* been complied with. There has been competition fairly so called on none of the subjects. We have therefore accepted the decision from our Girls, and shall offer no more prizes, but leave all to work out their own special talent voluntarily.

We hope to continue the Bible Subjects steadily.

BIBLE QUESTIONS FOR MAY.

I. The Character of our Lord.

Delineate from Scripture some points in the Life and Character of Him who

did 'no sin': *e.g.* (1.) The Love. (2.) The Piety. (3.) The Self-denial. (4.) The Patience. (5.) Zeal. (6.) Humility.

II. 'Who thought it not robbery to be equal with God.'

Prove this from Christ's own sayings in the Gospel.

III. 'Therefore my Father loveth me *because* I lay down my life.'

Reverently from the Gospels try to illustrate this perfect voluntariness of our Saviour's suffering.

IV. Give illustrations of our Lord's love for children.

V. Illustrate from the Gospels the teaching of our Lord. That it is 'out of the heart' true religion and worship and service must proceed: 'The Lord seeth not as man seeeth . . . the Lord looketh on the heart.'

VI. Write from memory the passage which you think explains this best.

Notices of Books, and Miscellanea.

Bashanta.

CHAPTER XII.—THE CHAIN TIGHTENS MORE AND MORE—*continued.*

BASHANTA was now very thoughtful. As soon as she was strong enough she began to help Bâmâ Sundari and Prasanna in their daily household work, and also used to hear Kâmini and Jagattarini read. She was so kind, and gentle, and helpful to every one, that she was much beloved.

One thing must be mentioned about her here. She no longer took part in any of the numerous pujas. As she had been a very zealous worshipper this change in her began to be noticed. When Bâmâ Sundari spoke to her about it, she only answered: 'What should I pray for any more? I have neither husband nor son. I can see no need to pray for myself either, for I am not wanting either food or clothes.'

She spent the greater part of each day in reading her old books again and again, although they did not interest her, but, as she was seen reading so much, every one thought that she was fond of study, and even when they saw her read at night they did not suspect what she was reading. Night was the only time when she had the opportunity of reading the Testament. Prêm Châd now began to stay in Calcutta every alternate Sunday. Bashanta alone knew his motive for doing so. They used to have long talks together when he came home, for they were both searching for the same thing. He would tell her what church he had been to, what he had heard there, and of his doubts, his hopes, and uneasiness. She used to look forward eagerly to these conversations, for their wish to walk in the way of righteousness grew stronger. One day Prêm Châd called Bashanta, and said: 'Little aunt, a few days ago I went into Old China Bazaar to buy a book of algebra, and, whilst turning over other books in the shop, I found a small one called *The True Test*, which I bought for two annas, and I have read it. It is written by a lady. She says that at one time she became an atheist—that is, she did not believe in God or the Bible. But she was very unhappy all the time, for she had once been a professor of Christianity, and had then been happy. She recalled to her mind those words in the 7th chapter of St. Matthew: "Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened to you;" and she thought, "I can easily try if the

Bible is true or not. I will pray for the Holy Spirit, and, if I receive it, I shall know that Christ's Book is true." She did as she resolved, and the Holy Spirit was given her, and she helped again to believe in Christ, and was happy again in the knowledge that God was her Father, Jesus Christ her Saviour, and in the thought that heaven would be her home.'

'Prêm Châd, that seems a very easy thing to do. Have you tried Christ's Holy Book in that way?"

'Not yet, I am thinking about it, and waiting.'

They did not talk any more, and Prêm Châd returned to Calcutta the next day. Bashanta, without waiting to think, acted upon what Prêm Châd had told her, and that night she prayed: 'O Almighty, all-wise Lord of Heaven and earth, Thou hast said in Thy Holy Book, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." I am here praying to Thee. Give me Thy Holy Spirit to lead me aright. Do not neglect my prayer; I pray for salvation. I wish to go to heaven, and see my Haresh again: O Lord, teach me.'

When she had finished praying, she opened her Testament, and read the three last chapters of St. Matthew again, and she seemed to understand them as she had never done before. The next night she prayed again. In fact, she was always praying in her heart. When she sat down to read, she always turned first to the 20th chapter of St. John, and, whatever else she read, she always read this first. When this night she read about Christ showing Himself to Mary in the garden,—how she knew Him when He called her by her name, and joyfully cried, 'Rabbi,' *i.e.* Master, and of the despairing, doubting Thomas, and Christ's kindness to him; how the Lord granted his request, and showed him the signs, saying, 'Be not faithless, but believing,' and Thomas, when he saw his once dead but now risen Saviour, exclaimed, 'My Lord and my God'—she read how Christ said to him, 'Thomas, because thou hast seen Me thou hast believed; but blessed are those that have not seen and yet have believed.'

When she got thus far, she put down the book, and undoubtingly put her hands together, and said, 'I believe that Jesus Christ is the Son of God and the Saviour of the world! O my Lord and my God!' She then took up the book and read: 'These are written that ye might believe that Jesus Christ is the Son of God, and that believing ye might have life through His name.' She again exclaimed: 'Lord, I believe in Thee; give me life through Christ's name.'

That night her heart was full of joy, she put out her light, and lay thinking of the Saviour's love and mercy; and in the night she repeated over and over again the faithful and loving word, 'My Lord and my God.' She began to wonder that she had not believed before; she no longer had any doubt that Christ would receive her, pardon, bless her, and take her to heaven. This belief filled her with unspeakable joy.

She prayed, 'O Lord Jesus Christ, I thank Thee that Thou didst take my little Haresh to Thyself. If he had remained with me he would have been an idolator, and I also should have been a server of idols. If the bird of my bosom had not flown for refuge to Thy arms I should never have tried to come near Thee. O Lord, my boy is with Thee, O give my soul shelter too. This priceless jewel of God's gift I am unable to keep carefully. Wash it from its stains in Thy priceless blood, and keep it until the judgment-day. And at that day say, "This soul is mine, for I have saved it." Amen.' The prayer was ended. What had that day been committed to Christ, He would keep and shelter and preserve from harm until the judgment-day. For He has said, 'I give unto them eternal life, and no one is able to pluck them out of my hand.' Ah! how unspeakably joyful is the soul that has thus been committed to Jesus!

Bashanta had found peace. 'The peace which passeth all understanding' kept her heart. This peace shone from her eyes and changed her whole appearance.

Now, the chain which had drawn her so closely to heaven had passed from her child's hand to Christ's, and He had drawn it so tightly round her that it could never be slackened.

Bashanta's face was now beaming with joy; she, who had been so grave, thoughtful, and sorrowful, seemed as if from within her had burst a hidden spring of joy. The women were astonished at the change, but said nothing.

When Prêm Châd came home after a fortnight's absence, he took the first opportunity of saying to her, 'How is it that you are so happy? What is the cause?'

'Prêm Châd, I have done what that lady did. I have tried Christ's Holy Book, and it is true. I have said to Christ, "My Lord and my God," and now I am a Christian.'

Prêm Châd was astonished, and said, 'The tortoise has beaten the hare. Little Aunt, is it this that has made you so joyful?'

'Yes, I have found happiness and peace. Prêm Châd, I shall see Haresh again. When I go to heaven Jesus will give him to me.'

Afterwards, as she looked at Prêm Châd's sorrowful face, she said, 'Prêm Châd, have you not tried Christ's Holy Book yet?'

'No, Little Aunt, I am afraid to do so. I wish to believe in Christ's religion, but from some unspeakable cause I am afraid. However it may be, I will delay no longer.'

Thus saying, he left Bashanta, and no one else saw him that day. At night, when he returned to the house, his father asked him where he had been? He replied, 'I walked a long way, and have been sitting in a mango green;' but he did not say what he had been doing while under the shade of those mango trees. In that lonely place Christ had revealed Himself to him, and he too had cried, 'My Lord and my God.' He was able to understand Bashanta's joy.

Bashanta and Prêm Châd, each brought to Christ by different ways, were thus taught by the Holy Spirit to call Him Lord. Thenceforth they were Christ's. They might have much sorrow, trouble, and pain to bear, but what would that be to them? It would be far better to bear the abuse and reproach of even loved parents and friends rather than lose the glory and crown in the world to come. If the result of pleasing one's friends is to be hearing the words at the judgment-day, 'Depart from me, I never knew you,' far, far better is it to forsake all for Christ's sake and receive His blessing.

Extracts from Proceedings of Committee.

3*d January* 1883.—Presented financial statement. Receipts from 1st April to 31st December, £8834, 3s. 11d.; disbursements, £11,505, 5s. 11d.; balance in the bank, £3443, 11s.

Rev. G. Shirt, C.M.S., attended the Committee, and gave information on the subject of the work at Karachi and Hydrabad. Resolved that Hydrabad shall have the best consideration of the Committee when deciding on next year's estimates.

Read a letter from Rev. T. P. Hughes, urging that two ladies should be sent to Peshawur next autumn. Resolved that every endeavour be made to occupy Peshawur this year.

31*st January* 1883.—Reported the death of Arthur Lang, Esq., member of the Finance Committee.

Resolved that this Committee have heard, with deep sorrow, the loss the Society has sustained in the death of their dear colleague and liberal supporter, Mr. Arthur

Lang, and request the Secretaries to convey to his family the heartfelt sympathy of the Committee.

Presented financial statement.

Reported that the Bishop of Sodor and Man had consented to take the Chair at the Annual Meeting in Exeter Hall, on Thursday, 3d May, and that Archdeacon Richardson had agreed to be one of the speakers.

Read letters from North India, with report of the Decennial Conference of Missionaries in Calcutta, in December and January.

Mr. Parker had forwarded his detailed plan for extended work in Krishnaghur, especially as regards Rural Missions, which would require three new Missionaries. The Committee read this with much interest, and resolved to take the matter into early consideration.

Letters were also read from Rev. R. Clark, urging the extension of the Village Mission in the Punjab, with the opinion of the Bishop of Lahore on the subject. A map, on a large scale, of the district, showed the impossibility of effectually superintending the vast work from one centre; and, as Miss Clay has already nearly sufficient funds for the erection of another house, it was resolved that the Committee approve of Miss Clay's building at Ajnala, and that every endeavour be made to meet her desire for further workers, bearing in mind the Society's prior promise to Peshawur and Batala.

7th March 1883.—Submitted financial statement.

Read letter from Mrs. Wallis, dated Peterboro, Ontario, 14th February, expressing hearty sympathy, and announcing formation of Associations in Canada.

Considered letter from Rev. J. E. Wigram, Honorary Secretary to the C.M.S., dated 20th January, applying to this Society to send out a lady to Foochow to assist the C.M.S. missionaries in that place.—(*See Minute entered on* p. 159.)

Reported arrangements made for training of candidates, and submitted proper explanations of the same.—(*See* p. 163.)

Reported that the Right Rev. the Lord Bishop of Liverpool had consented to preach the Annual Sermon of the Society at St. James's, Paddington, on the evening of the 3d May.

4th April 1883.—Submitted financial statements. Receipts since 1st April 1882, £17,501, 17s. 1d.; disbursements, £16,792, 13s. 8d.; balance in bank, £6823, 16s. 8d.

Reported that the sale of work at Tunbridge Wells had realised £462 this year against £309 last year. (This amount was not included in the above receipts.)

Read letter from Rev. E. Sell reporting arrival of Mrs. Ellington at Madras on 20th February, and that Miss S. Oxley, Miss Macdonald, and Miss Jemima Brandon were leaving by the *Goorkha* on 3d April, and Miss Blandford by the steamer leaving Bombay 13th April, mentioning that Mrs. Smith had been engaged to superintend the work at Trevandrum during Miss Blandford's absence, and that Miss Smith had been appointed as assistant at Masulipatam in place of Miss Barton, retired owing to ill-health.

Read letter from Rev. H. P. Parker recommending the appointment of Mr. James N. Stuart on the Calcutta Council of Reference, which was agreed to.

Read letters from Rev. Robert Clark reporting that Miss Norman had gone on to Peshawur to commence work there before the hot weather, as sanctioned by the local Committee.

Approved the arrangements made by the Sub-Committee for a conference of the London and Suburban Secretaries on Thursday 17th May.

CORRECTIONS.

In copying from *The Indian Witness* concerning the Calcutta Conference, a slight mistake was repeated. Miss Greenfield, mentioned as of the American Presbyterian Mission, is, we are informed, a missionary in connection with 'The Female Education in the East Society,' at present located at Loodiana.

The text, John iii. 16, which was given in our January No. of *India's Women* is in the *Telugu* character, not Tamil, as by error is there stated.

INDIA'S WOMEN.

VOL. III. JULY—AUGUST. No. XVI.

'He will make her desert like the garden of the Lord.'—ISA. LI. 3.

A GARDEN which the Lord hath bless'd,
To eye and heart how fair!
Nor thorn, nor weed of noisome growth,
Nor blight can linger there;
Nor bird of prey its pinion sweep,
Or wild beast find a lair.

But by the placid, sun-lit stream
The spreading cedar grows,
And fragrant spices on the air
Their varied sweets unclose;
And sounds of life and songs of joy
Steal on the calm repose.

Like garden which the Lord hath bless'd
His Church one day shall be,
Shall rise from brooding forms of ill
In pure integrity;
When truth, love, peace, together bind
All souls in harmony.

Faith works, and sings through all her toil,
'Oh dawn, fair day, for me!'

Yet works she still though such fair dawn
Not yet is hers to see;
The Lord's own time she knows is best,
She trusts Him perfectly.

She trusts Him though the storm-clouds drift
And lightnings cleave the sky,
She knows each promise He will keep,
She knows His Advent nigh,
And binds upon her heart His word,
'Till I come, occupy.'

M. B.

HORSFORD VICARAGE.

The Women Workers of the Bible.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XII.—JAEL, THE WIFE OF HEBER.

BUT may I number Jael among the workers for God? I must take heed what I say. Her hands are embrued with blood. But then blood-shedding was the characteristic of the age in which she lived. The nation of Israel had been brought into the land, to dispossess and to destroy before them the nations hitherto in possession. Their work, the work which God had given them to do, was not salvation, but destruction; not to save men's lives, but to kill. 'Thou shalt smite, and utterly destroy them.'

I thank God that this is not the work of His people in the age in which my lot is cast. Our sword is 'the sword of the Spirit.' Our work is to teach and to preach Jesus Christ, and to save for ever 'even as many as the Lord our God shall call.'

There may be a fascination in the enthusiasm which incites men to deeds of valour, but far happier and lovelier, thank God, is our work than theirs. Nevertheless, theirs was as much the work of the Lord as ours. It was simply the work which God had given them to do. Ours is no more.

The destruction of those nations of Canaan was no merely arbitrary measure. It was the execution of the righteous sentence of God upon them for their wickedness, when He had waited long in His mercy. So

will it be again, and still more terribly, 'when the Lord Jesus shall be revealed from heaven.' 'His mighty angels' will be faithful in their awful work.

But Israel was not faithful. And have we been more obedient than they, in our higher, sweeter work of publishing salvation? Let the women of India bear witness. Let the men of countless climes testify. And let us hide our faces, and go forth more diligently to our duty.

Israel's unfaithfulness wrought terrible consequences. 'The Lord sold them into the hand of Jabin,' the head of a nation destroyed in Joshua's days, but suffered to rise again. I notice this, that old sins, once subdued, but allowed again to strengthen, are fearful foes. Sisera, the captain of Jabin's host, was a haughty tyrant. For twenty long years he mightily oppressed them. Never had the nation been so utterly reduced, so cowed and crushed as now. Their sin had found them out. The Lord had 'sold them.'

But 'Israel cried unto the Lord.' And He heard. Ah, how ready, Lord, is Thy loving ear to hearken to the piteous cry of Thy repenting people! Deliverance is at hand. Sisera, the iron-heeled oppressor, shall fall. Israel, returning again to the Lord, hears the tidings with trembling joy. He who sold Israel to Sisera, 'shall sell Sisera' now to them. The cry of repentance never goes up to God in vain.

It was not often that women were called to share in a work so unwomanly as war. Here I see the love, the tender, thoughtful love of God. There are many Marys, but only one Jael. When the work of the Lord is mercy, women are among His workers. When the soft accents of tenderness and compassion are the weapons of the warfare, our sisters are seen, ay, and often the boldest and bravest, on the battle-field. The most manly of men-workers tells ungrudgingly of 'those women which laboured with me in the Gospel.'

Rarely, when the work was rougher, were the gentler sex called to take a direct part in it. But on that bloody field by the banks of Kishon, it is a woman who heads the army; it is a woman who slays the oppressor. 'The Lord shall sell Sisera into the hands of a woman.'

Alone, and wearied, and famished, the cruel oppressor of the people of God flees to the land of Heber. Sheltered and asleep, he lies in the tent of Jael. Jael had no personal wrong to avenge. Sisera was not her foe. He was the enemy of Jehovah, the oppressor of His people. And there he lay, in the providence of Israel's God, in her tent, and asleep. The fact was labelled with lines of duty. She was not slow to read them. She seized the instrument nearest at hand, and, armed by a courage

stronger than had ever burned in her breast before, she pinned him to the ground. 'And, behold, Sisera lay dead.'

Oh for a heart ready for service, for unusual service, when the opportunity suddenly opens!

I cannot think that Jael, in her inmost heart, did not shrink from this deed of death. I think that her whole nature would rise in revolt. Had she stayed to reason, Sisera must have fallen by the hand of another woman. But he lay, helpless in sleep, in her power. She did not choose her work, for she clearly deemed it to be her work. Oh to be willing to do distasteful, distressing work, when the Lord calls me thereto! But I thank God that, in this 'day of salvation,' even a man's work is never the work of death; but of life, eternal life.

I see in Jael the faith which dwelt in Rahab. And yet I see in her the faults of Rahab, yea, in Jael I see them magnified, even as her deed of faith is greater. If I admire her faith, her quick and ready action, I will not excuse, I will utterly blame, her deceit. It is no excuse that I see it often in that age, and especially in women. The work of the Lord never asks for sin to further it. The patience of faith will always find the way for holy work. It was faith, I think, that fired the energy of Jael, but, as with Sarah, and as with Rebekah, who had far higher advantages than Jael, it was impatient faith. It is a far mightier act of faith to wait God's time and God's way, than to seize upon our own, even to do God's work.

But I must not measure Jael by the standard of Jesus, nor even of Moses. She was a heathen. Much of her sin was her ignorance. Would to God I knew more fully my Master's mind! Would to God I never took my own way to do my Master's work!

Sowing and Reaping, or Labour in the Field.

'Whatsoever a man soweth, that shall he also reap.'

RESTING at home in dainty ease reclining—
Can it be thus that England's daughters wait?
While from far distant lands the cry is wafted—
'Come o'er and help us ere it be too late.'

Can you be sitting here in careless comfort,
While Time's swift current hurries fast along?
Life's 'little while' thus wasted—worse than wasted—
Prepares for you no joyful Harvest Song.

Plenty of work lies ready for your coming,
And it is left undone while you delay;

The King of Glory bids you bear His Message,
And souls are perishing because you stay.

Oh! sad to think of all the precious moments
Lost, while you play yourself in heedless ease;
They cannot be recall'd—yet let your *henceforth*
Sow seeds for future glory and increase.

He will restore to you in fullest measure,
The days of toil you cast before His feet;
The 'precious ointment' of devoted service
Is always recompensed with welcome sweet.

He will restore to you the seeds you scatter—
Not as mere seed-corns—but in golden wealth;
For in calm shadow glorious sheaves are lying
For you to bear for Harvest Home at length.

Dear sisters, if you wish to reap in glory,
Grudge not to sow in tears a little while;
Soon for the workers comes the rest for ever,
In the full sunshine of the Master's smile.

THUS we again plead for the more sowers. And we desire to do so individually, for to *each one* comes the blessing, and to *each* is the promise fulfilled, 'He that watereth shall himself also be watered.' There is for each his own work, but for each, also, his own reward. We say not all can go, but all can sow, and 'whatsoever a man soweth, that shall he also reap.'

We have in our present record to complete the accounts of the various branches of work in Amritsar.

In writing of it in our last issue we were only able to give Miss Wauton's account of the Zenana work, but we have to tell of the Alexandra, or Christian Girls' School, and of the Medical Mission.

But before doing so we will first give the Amritsar Missionary Staff and Statistics, and then some extracts from a local Punjab and Sindh report for the year 1882:—

AMRITSAR.

MISSIONARY STAFF, January 1883.

Zenana Missionary, ...	MISS WAUTON, 1872
" "	MISS SMITH, 1879

Native Helpers, 7. *Names:* Mrs. Fakhrudin, Miss Adeline Singh, Bibi Hannah, Bibi Louisa, Bibi Susan, Bibi Daku, and Bibi Mary.

Number of Zenanas visited, ...	65
Number of Schools, ...	11
Number of Pupils of above Schools and Zenanas, . . .	244
Lady Henry Lawrence Schools, ...	8
Number of Pupils, ...	283

Writing from Amritsar, as headquarters, Miss Wauton says :—

'Five more workers have joined our band. Miss Swainson has returned after an absence of five years; Miss Sharp is helping Miss Hewlett in the Medical Mission; Miss Parslee has joined Miss Clay and Miss Catchpool in the Village Mission; Miss Norman has gone to Peshawar, and Miss Bloomer to Karachi.

'Miss Margaret Smith has gone to Kashmir for six months, during the hot weather of 1883, partly to seek health, and partly to try and open up work among the women, who are in a sad state of ignorance and wretchedness. May God's blessing prevent and follow her there, and may the power of the Holy Ghost be present with each of His servants, making them mighty to heal, to instruct, to exhort, to warn, and to win many souls during this new year of service for Him, "to the praise of the glory of His grace."'

Of Amritsar itself she says :—

'*Our special* part of this wide mission-field is the great, busy city of Amritsar, the largest city in the Punjab, with its 150,000 inhabitants. This means that there are about 75,000 women and girls to whom we are sent to convey the message of God's eternal truth.

'Surrounded as they are with the fortifications of ignorance and superstition, the walls often bristling with the spikes of bigotry and prejudice, the question is, How are we to scale these walls, and get access to them? *Love* is the ladder by which we must climb, and by means of this we do get access into many closely-barred homes, ay, and into hearts too.

'First of all, we try to reach the young, for there are no hearts so easy to win as those of children. A Mohammedan woman, much inclined to be a Christian, said to me the other day, with much earnestness: "Miss Sahiba, why don't you have a school in every *gali* of the city?—All the world (sari khilqat) will become Christians through these schools."

'Though it would be impossible, without more indigenous effort, to plant down the schools so thickly as our native friend would desire, they do extend now to every quarter of the city, so that they are accessible to every child whose parents are willing to send her. More than 600 girls are enrolled on the register books, including the schools connected with the Lady H. Lawrence Fund. The pupils are drawn from all ranks of Hindus and Mohammedans, from the high-caste Brahmins and Khatris, of whom we have now an increasing number, down to the poor despised sweepers. The average attendance of this year has been better than the last, but the hindrances to female education are still legion. The water which lies round the city, together with many other causes, makes it a perfect hot-bed of fever; and what with *sickness*, *melas*, *shadis*, and customs of all kinds to which the women are slaves, it becomes a wonder that a girl can ever learn anything at all. Though we cannot as yet commit the care of the schools to Christian teachers, those we employ are trained in a

'*Normal School.*

'This contains an Urdu and a Hindi Department, each consisting of a class for teaching the students; and a practising school, where they can both see lessons, and give them themselves, under the direction of the Superintendent. The course of instruction comprises reading and writing, both in Gurmukhi and Hindu, arithmetic, geography, and history. The Bible is read in their own tongue—Punjabi.

'The annual Scripture examination was conducted this year by Babu Qasim Khan, who kindly wrote the questions, and looked over the papers.

'The successful candidate is rewarded with the Bible-scholarship of one rupee a month, supplied by a fund given by Mr. Clark, and partly by the students of Mrs. Babbington's Bible-class in Cambridge.

'Another important part of our work is superintending the labours of and training

'*Native Christian Teachers and Bible-Women.*

'Of these there are seven now employed in the Mission. They are engaged every day in giving Bible lessons in the schools, and visiting in the

'*Zenanas.*

'This work, especially in Amritsar, is a very comprehensive one, for it includes all kinds of houses, from that of the wealthy Mohammedan gentleman, the Sikh Sardar or the Kabuli Chief, down to the poorest of the poor Kashmiris, who form a large part of the population. We go to all, for the Gospel is for "every creature;" and though often we seem to labour long without an in-gathering, yet we do every now and then see signs of the blade giving promise of the ear, and finally of the full corn in the ear, like the rich harvests which are reaped from the fruitful Punjab fields.

'The houses open to us now, and in most of which there are pupils learning reading, writing, and needlework, and receiving regular Bible teaching, are between 60 and 70.

'*The Converts' Home*

has been re-opened this year. It is a pleasant, cheerful house, in the most attractive part of the city, close by the Zenana Mission Hospital. A Christian Bibi is in charge, ready to receive any converts who need the shelter on account of separation from home and friends. Classes are also held here for teaching needle-work, etc., and for giving regular Bible instruction both to converts and inquirers; a somewhat lengthened probation-time being insisted on before any candidates are admitted to baptism. By this arrangement they are also kept under instruction for a considerable time afterwards.

'But, vast as is the work connected with the city alone, we dare not stop here.

'Our eye glances outwards beyond the city walls into the country, where here and there embosomed in trees lie the little mud houses of the

'*Villages.*

'If darkness covers the cities, certainly *gross* darkness covers the villages. We have but to drive out about two kos, and even at so short a distance we see how little the light which ought to have been shining out from the two hundred Christians of Amritsar has penetrated into this darkness. Our Brahmini Bible-woman, Bibi Susan, is now set apart for this work, and she is meeting with great encouragement in it.

'In *three* villages, girls' schools have been opened, where, besides teaching the children, we have the opportunity of talking to large numbers both of men and women.

'Much, much more might be told, but enough has been said to give a general idea of what is going on. We gratefully thank all who are supporting this work.

'We are indebted to Miss Moor of Clifton, Mrs. Bardsley of York, Miss Cowlard and the ladies of Granchester, and Mrs. Madden of Armitage Bridge,

for several well-filled boxes, and also to Mrs. Henderson of Dalhousie, Mrs. Marsh of Umballa, Mrs. Tremlett of Jullundur, and Mrs. Perkins, for their kind help in disposing of the contents. Thanks are also due for the goodly supply of kurtas and dolls, etc. etc., which have been sent out as prizes. A beautiful book of illuminated texts in Punjabi is one of the most useful of the many acceptable gifts that have reached us this year. May the efforts of every worker, and the gifts of every contributor, be so sanctified by faith and love, that they may be acceptable to the Saviour, and may be used by Him for the gathering in of His banished ones, and hasting on the coming of His kingdom upon earth! E. W.'

ALEXANDRA SCHOOL.

MISSIONARY STAFF.

Lady Superintendent, ...	MISS HENDERSON (*resigned March* 1883).
„ „ (at present)	MISS SWAINSON.
Teachers, ...	MISS GOREH.
„	MISS DEWAR.
„	MISS HARRIET SINGH.
Matron, ...	MISS SMITH.
Number of Pupils, ...	50.

Often have we written of our Alexandra School, and very deep and real has been our interest in it, deeming it as we do the seed-plot of rich fruits to be gathered in from amongst India's Women. Its object has been to train the Christian girls of the Punjab, the daughters of the Indian fathers and mothers who have already begun the Christian Church in that land, to be worthy followers of such parents, and true disciples of Him who gave Himself to save a ruined world. To educate such, and to send them forth, willing workers for the Master, to educate others of their own countrywomen, and thus to permeate with a knowledge of Him and His salvation the Indian female mind, has been and is the aim of our Alexandra School at Amritsar. A high and holy endeavour, and, we sincerely believe, according to His mind who would have 'a right judgment,' 'good order,' and 'sanctified discretion,' to be brought to bear in the gathering out of the 'lively stones' to be built up into His holy temple.

Many circumstances, the principal one failing health, after ten years of arduous self-sacrificing work, have induced our late valued Superintendent, Miss Henderson, to resign; and we think we cannot do better than substitute, for the ordinary report we should have had from her pen, the story of her work written by herself, and read at the Bishop's Palace, Calcutta, January 4, 1883:—

'When I first came out to India, ten years ago, I began my work in Lahore, the capital of the Punjab, under considerable difficulties. I was sent out, as I under-

stood, to carry on a Girls' School of some kind, but as to what kind of girls they were, whether Hindus, Mohammedans, or what, I could by no means ascertain before leaving England. And no wonder, for when I arrived in Lahore I found there was no such school in existence, nor had there been for some time past. Various attempts had been made to get up a Christian Girls' Boarding School, by different people and different Societies, but all had ended in failure, and by the time I came on the scene, people had begun to think that it was quite in vain to attempt such a thing. I was told by one well-meaning lady that I had better direct my energies elsewhere, for there was no need for such a school in Lahore, there were no girls to come to it, and she added conclusively: "There is only one family of native Christians in Lahore, and they are Eurasians!" But my friend Mr. Clark, the senior missionary of the C.M.S., at whose earnest request I had come, was of quite another way of thinking. He not only saw great need for a school of the kind, but he saw, in the future, girls flocking into it from all parts of the Punjab, ay, and from more distant quarters too. And, cheered on by his strong faith, I set to work to get the dilapidated old building plastered and whitewashed, and put in order for our girls. Within two months of my arrival we opened the school, with seven girls. These had been got together with considerable difficulty, and they were held together with considerable difficulty also, for I found that whenever I made any rule that was at all disagreeable to them, or whenever any of them got sick, or sorry for themselves, the parents were always in the background, ready to pop in at any moment and carry the girls away. It was a long time before I won the confidence of the parents, but it came at last, and I have been thanked again and again by the fathers of my girls for being strict and firm in matters of discipline, and I have been assured more than once by the parents, that, in cases of serious illness, they knew that their daughters were better nursed by me than they could have been at home.

'Our numbers increased, and for a year or two we kept up a kind of holy rivalry with the Divinity College, under the care of Mr. French (now Bishop of Lahore), in point of numbers,—13, 14, and at last 17, 19. But in the course of seven years our every corner got filled up, and we began to suffer from overcrowding. Proposals were made to enlarge the building, but there was a want of space, and more ground could not be had. Mr. Clark, with his wonderful enterprise and faith in Him "whose are the silver and the gold," set to work to build a school at Amritsar (about thirty miles from Lahore), capable of accommodating sixty or seventy girls. When the building was completed, about three years ago, he asked me to take the management of the Alexandra School, and, with the sanction of the Committee, I was transferred to Amritsar. I dismissed my girls for their hot-weather vacation, and went up to the Hills for a couple of months, and at the end of that time, when I took up my abode in the Alexandra, about 40 of my girls gathered round me. This year we have had 57, and I venture to say that a brighter, more intelligent set of girls, will not be found in any part of India. They are the children of better-class native Christians—pastors, head-masters, doctors, and professors, and these fathers are quite capable of judging of the kind of education we are giving their daughters. Many of them are Bengalis, who have themselves received a first-rate education, under such men as Dr. Duff.

'We teach our girls Hindustani, Persian, English, Geography, History, Arithmetic, Needle-work, and all the ordinary branches of education. With their wonderful facility in languages, they seem to have no difficulty in picking up English along with Hindustani, and you may hear even the little girls chattering away in pretty good English.

'The great advantage of teaching them English is the power it gives them of reading good books. It puts into their hands the key to a storehouse of intellectual food, not to speak of the feast of good things in the shape of charming stories and poetry, which are so attractive to the young, and which have so great an influence in the formation of character. Our best girls are those who know English best. Many of them write very good letters in English to their parents and friends, and some of them write English composition, and even poetry, with considerable power and beauty, as you may judge for yourselves by reading our monthly magazine, "The Alexandra Magpie." The editor of that is a native lady, who is one of our teachers, and most of the articles are written by our own girls, all of them by people connected with the school. Besides all those branches of head-knowledge, we teach our girls to use their fingers, to make and mend their own clothes, and, being a Scotchwoman, I have, of course, taught them to knit their own stockings. You would be delighted to see my class of about twenty little things, some of them only four or five years old, all sitting knitting garters and stockings, superintended by a bigger girl, who knows how to do it herself and can teach the others.

'I like to get the children very young, for I believe that a child takes in more, and stronger, more lasting impressions during the first seven years than in all its after life, and I want, under God, to have the bending of the twig, the moulding of the character of these girls, for I need hardly say that I think the *training* of far more importance than the mere *teaching*, though that also is important.

'We do not expect to make them all teachers, or even clever girls, but we do aim at making them all Christians, true, earnest, living Christians, who will glorify the Master, and serve Him in any position in which it may please Him to place them. And, thank God, we have His own promise to encourage us—"Thy children shall be all taught of God" (the motto of our School). Year by year I feel more and more the importance and the blessedness of this work. It is by far the most hopeful part of Mission work, this work among the young, but a work in which we need to pray earnestly for the help of the Holy Spirit to teach us all things and lead us into all truth. We are training the future Monicas, and Loises, and Eunices, those who are in their turn to train the future Fathers and Bishops and Pastors of the Church of Christ in this land. Let us seek to do it in humble dependence on our Great Teacher, knowing that without Him nothing is strong, nothing is holy. We are often asked what becomes of the elder girls when they leave school. During the course of ten years, a good many have grown up, and been withdrawn from school, and we shall try to give an account of these. Of the first set of big girls, ten have been married, and two have died. Of the ten married, two are employed in Mission work, one of these till recently took charge of six girls' schools in the city of Amritsar; one is married to a well-known native pastor. Of the unmarried ones, two have been teachers in our own school; two are teachers in another school of the same kind; two are preparing for the Calcutta entrance examination; three are medical pupils, receiving their training in Miss Hewlett's Hospital at Amritsar;—and here let me say in passing what my friend Miss Hewlett has forgotten to mention, namely, that much of the success of the Medical Mission has been due to the assistance given by these girls. Not only have the Alexandra girls made a set of those text-quilts and night-dresses you have been hearing about, but they and their friends support one of the beds, and four of our girls have given themselves to the Medical Mission, and have acted as interpreters, dispensers, and hospital assistants. Two of the Alexandra girls have been sent to England for special training; one as a

teacher, and the other as a medical missionary. Both of these have taken a very good position among their English compeers, and we hope they will soon return to their own country, to do good service for the Master among their own countrywomen. We teach all of our girls to sing, and they form the choir both at church and at our own chapel services. A few of them have learnt to play on the harmonium, and they take it in turns to play at morning and evening prayers, and also at the children's services held in our chapel. We need hardly say that we give the first and foremost place in all our teaching to our beloved Bible, not as a task-book, but as a message of love from our Heavenly Father, and I am happy to say that many among them do love the Word of God, and read it and study it too, making it the rule and guide of their lives; sitting daily at the feet of Jesus, and learning of Him who "of God is made unto us," not only righteousness and sanctification, but wisdom, the wisdom of God and the power of God. We live in the midst of these girls, and they are brought into the closest contact with us daily, hourly, and we try so to live before them, that they may take knowledge of us, that we have been with Jesus, and we pray and trust that every one of them may become a "living epistle, known and read of all men." There is a little hymn by Miss Havergal, which they are very fond of, about "shining for Jesus," and we hope the day is not far distant when there will be many Christian homes, which are centres of light in this dark land, many shining ones, bright with the reflected light of Him who is the Light of Life.

'In conclusion, let me earnestly ask the ladies of the different stations to help us in this work. The missionary ladies can help us by sending us girls, and by showing sympathy in our work, and the wives and daughters of civil officers and others can help us much by paying us an occasional visit, bringing their friends to see our girls, or by taking a Bible class, or a class for English, or any other subject, or by giving the girls a treat, or some prizes.

'Another way in which you can help is by giving us scholarships, say of Rs.5 or Rs.10 a month, to assist older girls, who would like to remain in school and qualify themselves as teachers.

'These are a few of the many ways in which you can help us, and this can be done without waiting to learn the language, which is so great a barrier to Christian work in India, for our girls understand English, and will greatly appreciate even a kind word or a pleasant smile from an English lady.

'Of course, the Calcutta ladies will naturally send *their* help to my friend Miss Neele, who is about to open a school of the same kind here, in which undertaking I heartily wish her God-speed, and I hope she will be warmly supported by all the Christian people in Calcutta. Others may like to send their help to our Alexandra School, in Amritsar, for which we shall be truly grateful. E. G. HENDERSON.'

We also further add some extracts from Miss Henderson's Report for 1882, as found in the Punjab local report from which we have previously quoted. She therein writes as follows:—

'At the close of another year we again raise our "Ebenezer," saying, "Hitherto hath the Lord helped us." . . . One great cause for gratitude to our gracious Father has been the exceptional healthiness of the whole year. As the terrible plague of 1881 was fresh in the minds of all, there were many fearful anticipations and gloomy forebodings, not to speak of prophetic warnings of faqirs and others, who tried to work upon the fears of the ignorant people. But our loving Father was better to us than our fears, and we can now say, with thankful

heart, that the year 1882 has been the healthiest year in the history of the School. Never have we been so free from the ordinary country fever. We have had no epidemic of any kind, and morning after morning has the Superintendent found the dormitory quite empty when she looked in as usual on her way down-stairs. Often has she raised her heart in thanksgiving for this, God's greatest *earthly* blessing, as the frequent sicknesses in this climate are a sad interruption to study and work of all kinds. In consequence of this freedom from sickness, we have had a steady year's work, with fewer absences and holidays than we ever remember before. The parents deserve credit for great improvement in the matter of sending back their children to school at the appointed time, after they had been at home for the holidays. It used to be a great grief to us that it was so difficult to get the girls together again after such times, but this year the School was opened at the beginning of October with *forty* girls.

'Another cause for thankfulness has been the number of *little* ones we have had in the School this year. For is not the promise, "Train up a child in the way he should go, and when he is old he will not depart from it"?

'We have to thank our friends as usual for the kind help they have given us in many ways. Miss Hewlett for her medical attendance, prompt and ready to respond to every call, knowing that the truest wisdom is to check disease in its very beginning, especially in this climate, where it progresses so rapidly if left to itself. Our best thanks are due to her, and to Mrs. Wade also, for still more valuable help, in the way of Bible lessons given week by week.

'Mr. Fisher too has helped us much by his repeated and painstaking examinations. Mr. Mitter has most kindly and unweariedly continued his labour of love, though he has not had the encouragement of *numbers*, for the highest class has been a small one this year, two of the girls having gone to England for special training, two to the Medical Mission, and three have been married.

'Other friends have helped us in less noticeable ways, but none the less has the help been appreciated, and we thank them heartily for it.

'The number of girls in School this year has been higher than ever before; at one time we had as many as 57 scholars, and our average has been about 50.

'In conclusion, we would say, "Brethren, pray for us." Those who see only, as it were, the outside of things, have no idea of the difficulties connected with such work in this country. The feeling of responsibility is wellnigh overwhelming at times, and but for His sustaining grace, one would sink under it. But, blessed be His name, "He giveth power to the faint, and to them who have no might He increaseth strength." E. G. H.'

The following little appeal also comes in connection with our Alexandra School, and its interests, from our dear and much-valued 'Indian sister,' Ellen Lakshmi Goreh, April 16, 1883:—

'Most of the readers of *India's Women* will have heard and read of the "Alexandra School," which has been built for the education of the daughters of the higher class of native Christians.

'There are at present over fifty children in this school. Most of them have parents who can afford to pay the fees; but there are many whose parents, though in quite a good position, are in the receipt of very small salaries, out of which they have to educate one or two boys as well. Such cannot pay the full fees, and, in some cases, not even a part of them.

'What we very much wish is, that kind friends in England would establish scholarships in order that promising pupils, whose parents are not rich, may

still be received without the school sustaining any pecuniary losses. Those who interest themselves in Mission-work, generally find their interest greatly deepened when they take up some definite object. Will some who read this little paper make some child in this School their own especial charge by providing for its education? Scholarships of about five shillings a month, and upwards, would be a very great help indeed, and would give many a child the chance of entering the School to be taught much which will help her to grow up a wise, loving, useful woman; *more* than that, and this is our *highest* hope, a true missionary, with a heart full of the love of Jesus, and full of the desire and the determination of telling out among her heathen sisters that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

'It would be very good if some from among the many Sunday-schools in England would undertake this. The child who is reaping the benefit of such a scholarship could occasionally write a letter to her supporter or supporters; also, we shall be very glad to send copies of the photograph of the School itself to any who would like it.

'The Lady Superintendent of the Alexandra School, Amritsar, will be very glad to receive the scholarships, and to give such information as would interest those who kindly respond to this appeal. E. L. G.'

The following quotation from the recent speech of His Grace the Archbishop of Canterbury, at the annual meetings of the C.M.S., testifies to the importance and value of this high education, and of the necessity of even raising our standard higher and higher, both as regards teachers and teaching, so that the *best* may be, as it were, pressed into the Service of The *Kingdom*:—

'. . . There is a growing conviction that the time is very fast approaching when we shall not only recognise that the rich also have souls, but when we shall begin to deliver an assault upon the souls of the rich and the educated in those great populations, and among those ancient civilisations of distant lands. . . .

'. . . The time is drawing very near when the great assault must be delivered upon the kingdom of Satan in his most fortified places. It is not only that we are just on the borders of the mission-field, considering its extent, but we have also much harder work to do than we have done before. It will be very much harder to deal with those whose culture is inherited, whose minds have been carefully trained in their own system, than with the village populations.'

Perhaps all this was spoken with the thought only of the *educated men* in the mind of His Grace; but he applies it afterwards just as powerfully to our Woman's Work amongst the Women, thus:—

"There is no less need of talented women than of cultivated men. The Zenana Mission, and kindred things that we have heard of, are only the beginnings. We need talented and cultivated women, acquainted with the literature of Europe, with the languages of the East, and seeing the place of all wisdom in the kingdom of God. We must look forward to graduates for things that no University can take notice of. We are thankful to God for people that come forward now with varied acquirements; but what is before us is harder than what is past. They must be the cultivated powers, disciplined and trained from a very early age. There will be wanted the powers of just and acute reasoning.

There will be needed that which comes of real cultivation—the absence of exaggeration. With these there will come delicate taste. Then will come unselfish manners; and, until we can send the Gospel burning in so beautiful a lantern as that into the dark places, we may win the simple, and the poor, and the oppressed, but we shall not do the work that has to be done for the New Jerusalem, with its pearly gates and its streets of gold—the work of building into the walls of that city all the glory and all the wealth and all the nobleness with which God has stored the world.'

The Church of England Zenana Missionary Society has not overlooked this lofty purpose. Its aim has ever been to carry the Gospel of Christ, with its light and knowledge, to *every* woman in India. And, though ignorance has prevailed as much in the Zenanas as in the huts of the poorest, still the one has not been neglected for the other; and the rich and the poor alike are sought out by our missionaries and taught of Him who is 'the only wise God our Saviour.'

We are thankful that such has been and is the Society's aim; nevertheless we are glad of the Archbishop's words, as they deepen our conviction of the need of the higher-class schools, which we have already been able to establish, and encourage us in the determination to establish other similar ones whenever and wherever possible, that 'the time approaching,' foreseen by His Grace, may soon arrive, when the 'daughters' of India 'shall be as corner-stones polished,' fit for their Master's service amongst the millions of their fellow-countrywomen who are ignorant still.

From our Alexandra School we pass to accounts of our other valuable branch of work as carried on in Amritsar, namely St. Catherine's Hospital, and the work amongst the bodily diseased, the sick and suffering.

AMRITSAR MEDICAL MISSION STAFF.

Medical Missionaries,	Miss Hewlett, 1879
" "	Miss Sharp, 1882
Pupil Assistants,	3
Scripture Reader,	1
Christian Nurses,	2
In-patients during the year,	163
Out-patients at Hospital, about	3000
Out-patients at New Dispensary in nine months, about	1500
Visits to patients at home,	1000

REPORT OF THE AMRITSAR MEDICAL MISSION.

'"PHYSICIANS OF NO VALUE," was the bitter exclamation of one of old, whose so-called friends, by their ill-advised counsel, aggravated instead of alleviating his affliction.

'Among all the causes of the suffering and misery endured by the women f India, few operate more powerfully than the work of those who may

indeed be fitly described as "forgers of lies, physicians of no value." It seems impossible to estimate the amount of life-long wretchedness and pain, and the loss of life, which may fairly be traced to the ignorant, superstitious, and often vicious practices to which women of all classes in this country blindly submit. Any one working in a Medical Mission, and therefore constantly meeting with the unfortunate victims of such practices, cannot help feeling that to win the confidence of the sufferers, to persuade them to trust to humane and reasonable treatment, and to show them the folly of being duped by "physicians of no value," is one of the first and most obvious duties of this branch of work among India's women. But it is a duty by no means easy, partly because the Medical Mission staff is so small, that when as many visits as possible have been paid, there must still be hundreds of sick and suffering women uncared for, and partly because the people are so prejudiced and ignorant that they often prefer the treatment of the hakim to that of the European doctor, up to the point at which it appears that there is no hope of saving the patient's life, when the medical missionary is sent for, to arrive too late to do any good, and perhaps to be afterwards charged with the blame of the fatal issue. Numerous instances of the misery of the sick in the hands of ignorant hakims and friends might be quoted ; one may suffice as *an example of hundreds.*

'A poor woman is suffering from a very severe attack of erysipelas, and when the medical missionary is called she finds the tiny room filled to overflowing, with between thirty and forty unwashed Cashmiri friends and sympathisers ; the atmosphere is stifling, and such a noise is being made that one cannot be heard speaking ; there is nothing at hand wherewith to quench the sufferer's terrible thirst, no attempt is made to alleviate pain, or sustain the failing strength, no pillow or other bedding rests the weary body, and the poor swollen, disfigured, aching face is plastered over with cow-dung ! We have but to add the few brief words which exactly describe the spiritual state of the patient—"having no hope, and without God,' and we are gazing upon as dark a picture as it is possible to imagine.' If all such cases in this city could be sought out, known, and cared for, there might be hope of rescuing many from the cruel lot to which they are now abandoned, but they *need* seeking out, they do not come crowding in throngs to the dispensaries, the majority of them have not the strength and energy needed for this, and so they perish without help or remedy. How does their sad and hopeless condition appeal to the love and pity of Englishwomen ! How much may be done by ladies who have had even a short medical training (or even only a thoroughly good training as nurses), to deliver these thousands of sufferers out of the hands of their cruel and wicked tormentors, and to give them some degree of comfort and ease in their times of sickness and distress, none can know *till they have tried.*

'During the past year a great part of the work of the Medical Mission in Amritsar has been carried on among the poor. As before stated, they need to be sought out, and one plan which has been found successful is this : the medical missionary goes to any lane of the city where she may know one woman, perhaps an old patient, and taking a medicine-chest to that house, waits for some time ; speedily all the neighbours in that lane or alley will begin to assemble, and there are sure to be several among them who have ailments of one kind or another ; perhaps only a very few are really seriously ill ; the majority need only the simplest kind of doctoring, which can be done then and there by means of the medicine-chest ; others are sent with written directions to the hospital, where the dispensers are ready to attend to them, and others again are perhaps persuaded to

"come in," and are either sent off as they are on a charpaie carried by coolies, or coaxed on to the back of the carriage to be taken home when the morning's work is done. Perhaps in one lane twenty sick people may thus be seen, and of course three or four times that number will be coming and going, stopping a few minutes to see what is being done, and perhaps carrying the news to other alleys and lanes near that help for sick women is at hand. A good many can then be secured as listeners while a passage from God's Word is read, and a few words spoken concerning sin and salvation. In all probability stress of work in other directions will make it impossible to visit any particular lane in this way more than two or three times; it has then to be left, as in other places calls to see sick people are offering opportunities for similar effort; the need is "*more labourers*"!

'A non-medical assistant goes round to as many old patients as possible, and gives them regular instruction, always reading and explaining the Scriptures at every visit. She frequently gets large gatherings of hearers in the houses of the poor, and in better-class houses she has a few regular and attentive pupils; she also reads and teaches in the Hospital every day. Although a large portion of the last few months' work has been among the very poor, there have been a considerable number of calls to the homes of the better classes, and in several cases it has become a regular thing for them to expect a visit once in a fortnight or oftener, even when there is no special illness to make it necessary. At these visits the Bible is read, and some one or other of its great topics discussed. Many and interesting are the questions asked and the remarks made by the more intelligent women, and they will often say at the end of a long conversation, "Oh, don't go yet; tell us more." Few subjects seem to attract and interest them more than the future coming of Christ, and they appear much struck by the fact that the possibility of His coming at any hour is a source of such joy to us. There is reason to hope that among those who are being thus taught there are some few who are beginning to know the truth which alone can make them free. In two instances husband and wife are together asking to be further instructed, because they are sure that their own old belief is all wrong. But much of the work among the upper classes is, from both a medical and a missionary point of view, disappointing. Often, owing to prejudice or to fear of European influence, the medicines are not taken, though advice has been sought. Often it is impossible to treat a case satisfactorily because of the impatience of the sick woman and her friends. "I thought," said one who had been ill many years, "that if *you only touched me* I should be well; if I have to drink your bitter medicines, I might just as well have a hakim." Often, too, an illness is allowed to go on from bad to worse, merely because carrying out directions and sending servants for medicine is "too much trouble." In many houses the difficulty of getting the women to listen to the Word of God is very great, and it is a common thing to find a house closed on a second or third visit (though some poor sufferer in it may be unable to see another doctor), only because there is a fear that something will be taught the women about the Christian religion.

'In the Dispensaries, one attached to the Hospital, and the other further in the city, the work goes steadily on from day to day. Those who come for medicine always hear the message of salvation; some listen attentively and come again and again to *hear*, though the need for taking medicine may be past.

'After the morning's work in visiting the houses and seeing the out-patients is over, there is a busy time for all the workers in the in-patient department, where, thanks to the kindness of many friends, nineteen beds are

now provided at an annual cost of £10 each, for the benefit of such poor patients as are willing to avail themselves of the privilege of good nursing and rest in the Hospital. Many are the advantages of having this in-patient branch of the work. It affords a training-school for students, giving them an opportunity of closely studying disease, and observing how it should be treated, which they could never obtain in the homes of the people. Here also nurses can be trained, and although hitherto this effort has not been very successful, owing to the almost impossibility of finding native women of the lower classes with the makings of good nurses in them, such as truthfulness, punctuality, cleanliness, firmness, etc.; yet it is hoped that in time, by patient perseverance, a few well-trained nurses may be one of the results of the work of the Hospital. Here, too, much can be done for patients which in their own homes would be quite impossible, and serious cases of illness, in which the life can be saved only by good nursing, may be hopefully undertaken. The students, now three in number, have the entire charge of Hospital stores, linen, and medicines; also the oversight of the nursing, the dressing of surgical cases, etc.; indeed it would be difficult, if not impossible, for a lady medical missionary to keep a hospital with so many beds, and to work as well in the homes of the people, unless she had such assistants. Above all, the Hospital affords opportunities for speaking straight to the hearts of the patients, and trying to win them for Jesus, which can be found nowhere else. Rested, comforted, cared for, and, to some extent, eased, it would be wonderful indeed if the hard heart of one lately so miserable and forlorn and suffering were not a little touched. Then the invitations of the Gospel are pressed home, the love of God in providing such comforts for the body is made an illustration of His yet greater love in giving His dear Son to die for the salvation of sinners, and every evening prayers commending them to the gracious care of that loving Father are offered in the hearing of the patients. Those who remain long frequently learn texts and verses of hymns by heart, and go away saying they will never forget them.

'Very sincere thanks are due to those kind friends who have given so liberally to the support of the cots, or who have sent such charming and acceptable gifts of clothing, counterpanes, pictures, toys, etc. Already old patients are inquiring about the next Christmas Tree, having unbounded faith in their generous and unknown English friends! Not least are our thanks due to those who make this work strong and prosperous by their prayers, bringing down upon us "showers of blessings."

'Since the last Annual Report was sent, a second "Doctor Miss Sahiba" has come from England, and there is therefore now good hope that we may be able to "lengthen our cords and strengthen our stakes," and to use more of the opportunities presenting themselves on all sides for reaching the homes and the hearts of the people. It is no small advantage, too, for the Medical Mission party to be living in the city, in the Zenana adjoining the Hospital; it greatly facilitates intercourse with the native Christians as well as with others, and makes it possible for Zenana ladies to call if they like. Occasionally they take advantage of this, and it is hoped they will do so yet more in the future, when they have become used to the idea. Two Christian women are learning nursing and doing the general work of the Hospital, and a third is gone with Miss Smith to Cashmir, where, as she can speak the language, it is likely she may be useful in opening up work. These three women are some of the fruits of the Medical Mission. There have been no baptisms during the last fifteen months, but it cannot be said there has been no fruit. Success is seen in the gratitude and love of some who have received bodily healing, in the fact that hundreds of the poor and needy and suffering turn trustfully to the Medical

Mission for help and comfort, in the far greater readiness with which the Word of God is listened to by many, and in the confession made, in a few instances in the hour of death, after hearing the Gospel for some weeks in the Hospital —"Yes, I do believe your Jesus is the Son of God, the Saviour of sinners." It is not for any to judge whether such words were the outcome of real living faith or not; "The Day will declare it," and meanwhile we can only go on telling His message of love, repeating His tender invitation to the weary and heavy laden, and helping them to come to Him that He may give them rest.

S. S. H.

'*April* 1883.'

'*List of Cots in St. Catherine's Zenana Mission Hospital, Amritsar.*

1.	'ALEXANDRA,' . . .	By Rev. and Mrs. Ansell Jones and Alexandra School Girls.
2.	'ALICE,'	„ P. D. Johnstone, Esq.
3.	'CAMBRIDGE,' . . .	„ Mrs. Moule, and friends.
4.	'CHELMSFORD,' . . .	„ Miss Christie, and friends.
5.	'DOCTOR'S COT,' . .	„ Dr. and Mrs. Dickson (Lahore).
6.	'EDITH,'	„ Mrs. Perkins.
7.	'FULWOOD,'	„ Rev. J. H. Hewlett, and friends.
8.	'HENRY SHARPE, . .	„ Congregation at Finchley, New Road, N.W.
9.	'HORNSEY RISE,' . .	„ Friends at Hornsey Rise, N.
10.	'HYDE PARK,' . . .	„ Hyde Park Association.
11.	'LONDON,'	„ Miss Sharpe and Miss Barker.
12.	'MARY,'	„ Mrs. J. H. Hewlett, and friends.
13.	'MAID'S CAUSEWAY, CAMBRIDGE.'	
14.	'PLYMOUTH,' . . .	„ Juvenile Working Party, through Miss Greaves.
15.	'ROXETH,'	„ Miss Stuart, and Y.W.C.A.
16.	'RUTH,'	„ Rev. A. M. Hewlett, Mrs. Hewlett (Sen.), and friends.
17.	'SIMLA,'	„ Friends at Simla, through Mrs. Broadbent.
18.	'ST. CATHERINE'S,' .	„ An anonymous friend.
19.	'ST. JUDE'S,' . . .	„ Sunday scholars, through Miss J. M. B. Shirreff.'

Some extracts from Miss Sharp's account of the work will, we hope, add interest and vividness to the foregoing report. In speaking of the Hospital she says:—

'The Zenana Hospital at Amritsar is a strikingly pretty building, and reflects much credit on the architect. Its beauty of design is set off by its cleanliness, and by the taste with which it has been adorned by means of pictures and texts on the walls. All this, moreover, is enhanced when we consider the purpose for which this care, in rendering the Hospital bright and attractive, has been expended.

'It is true that some of the patients, soon after they come in, begin begging to be allowed to go away again, even though perhaps too ill or weak to walk across the ward alone; and the wonderful stories that are devised for the purpose of getting permission to go well accord with the untruthful character of the people, whose minds seem far more fertile in making up what is not, than in giving one, even if they try, a true account of what is.'

After which she continues :—

'*Some* of the patients, however, on the contrary, having experienced the benefits of such a comfortable home, good food, and cleanliness, are almost unwilling to go. For instance, one girl who was a patient for six months, and came in with a diseased leg, and generally very much out of health, got quite well, and improved so much in appearance that her mother wanted to have her home to her native village to get her married, because she had become so pretty and plump! Such an event at the time when she came in would have been a very unlikely occurrence. This girl was very fond of listening to the reading and singing, and believes the doctrines of Christianity. As was expected, after some time at home her leg again became diseased, and she is now attending as an out-patient, and so fond is she of the Hospital that she begs to be allowed to remain as a servant, and work, rather than again return to her home and friends.

'This is one of many cases of great improvement in general health and appearance, even in some suffering from incurable organic diseases, from the care bestowed on them, and the salutary effect of cleanliness and proper food, to which they are strangers at home.'

Further on Miss Sharp writes :—

'About the end of February we were obliged to change the quarters of the branch Dispensary to the other side of the city, on account of the house in which the Medical Mission rented a room having been sold. So far from this being a misfortune, or detrimental to the work, it has proved advantageous, and is doubtless an answer to the prayer for the extension and prosperity of the work. There was a house standing ready to receive us, of which we soon heard, and to which, being very suitable, we moved. Though not in so conspicuous a place as the old Dispensary—perhaps this is all the better, on account of the retiring prejudices of many of the women—it is situated in the midst of the thickly-populated Cashmiri quarter, and the numbers in attendance immediately increased. Just lately, on account of melas, *i.e.* fairs, feasts, a wet day or two, and the change to early hours of work, the numbers have not been quite so good. Still, fresh ones are constantly coming under the sound of the Gospel, and not only those who themselves need treatment, but the friend or relative who accompanies the patient also hears the Word, which, by the working of the Holy Spirit, may at any time prove to be the power of God unto salvation. Sometimes women come only for the purpose of hearing the reading, and not for medicine at all,—may many more such be stirred up to come!'

Again she tells us :—

'To-day a patient, who had come for the second time, refused to sit down and listen, saying, "I did not come to hear reading, but for medicine." Of course the reading was continued, but the woman turned and went away. Possibly some word heard the previous time may have proved "quick and powerful," and may thus have roused her enmity; if so, this is better than indifference, or utter failure to grasp any idea of the truth presented. In working amongst these Cashmiris it is almost a necessity to know Punjabi, as many do not understand Urdu, or only to a slight extent.

'There is no doubt that many of these people are very grateful, and appreciate the help given, and there is great confidence in our power to make them well, even when they have been ill for years. Often the request is made, "Give me such a medicine as will make me quite well," as if they expected one bottleful would do it without fail.

'The return lately of the Christian daie, who went to her friends near Cawnpore for a time, is a great advantage. She comes to the Dispensary with us, and while we are seeing the patients one by one behind the purdah, she keeps those who are waiting in excellent order and quietude, and in her own forcible and energetic way explains Bible pictures, sometimes with very vivid and suggestive additions, as, for instance, "When Noah went into the Ark he sat down to dinner" (meaning that he felt quite safe under God's protection); "and when he came out, he said, 'O God, I thank Thee that I have come out safe'" (her way of explaining his building an altar). The lesson she draws from the story is, that unless they believe what we tell them, they will all perish like the people who would not believe Noah's preaching.

'Very interesting and hopeful the work is, and if no result, in conversions, is seen immediately, yet we are cheered by the promise, "Let us not be weary in well-doing; for in *due season* we shall reap, if we faint not." F. S.

'AMRITSAR, 14*th April* 1883.'

Next, we think our readers, who have often heard of Miss Hewlett's able *non*-medical Assistant, whose work lies in the after visitation and teaching of the patients when sickness has given place to recovery, will welcome this paper from her pen. We give it *verbatim.*

MISS BELLA ABDULLAH'S ACCOUNT OF THE WORK.

'"Jehovah Rophi," "I am the Lord that healeth thee." These words have become more and more comforting and precious to me since I have been engaged in the Medical Mission work, not only as being very appropriate personally, but also when I have marked the happy smile with which many of the patients hear them.

'The way in which the work is carried on in Amritsar is very well known to you, from Miss Hewlett's tracts and reports, nevertheless, thinking that perhaps a few words from a Punjabi sister might be interesting to you, I write the following short account.

'By God's blessing and grace the work has increased steadily, the number of patients in the Hospital is large, and the number of out-patients every day is fairly good; in fact it has been progressing so rapidly as to become far beyond the strength of one Medical Missionary, and Miss Sharp's arrival last November, looking so fresh and well, was not hailed with delight by the sick only, who, however prejudiced they may be against the other missionaries, are as a rule always ready to welcome the "Doctor Miss Sahiba," but by the workers also, and we were all very happy to give her a hearty welcome. She has lightened Miss Hewlett's hands a great deal in taking the entire charge of the city Dispensary, and visiting the patients in the Zenanas round about it. The readiness, if not pleasure, with which the reading is listened to is often very encouraging. An instance of this may be interesting.

'A Mohammedan woman was visited regularly for treatment at home; being in purdah, and also too ill to come to the Dispensary, the husband *would* always be present, to describe all the urgent symptoms, and the minute details about her disease, and all our earnest endeavours to prevent him from coming were of no avail. Both husband and wife, and also another young man, a Moulvie, were always ready to converse; but it was difficult indeed to be brave enough to go straight to the point, and talk to them of Jesus, as the Son of God, and yet man. One day the man said, "You read to our women every day from your book; this Moulvie is a 'Padri' in our religion, like you have in

yours ; I should like you to hear him read." He read a really eloquent story, about a wondrous dream which one of their great men had, in which God revealed to him how every service, whether active, or lying patiently on bed of sickness, whether for long years or one month, if done all to glorify Him, would meet with great and sure reward. Then came the favourable opportunity. During the silence which ensued at my suggesting that it was my turn, and they must listen, the eleventh chapter of St. John was read ; they listened attentively, remarking at the end, "Jesus is a great Prophet" (insinuating that He is only man) ; "come and read again to-morrow." The next day he had gathered two or three other Moulvies, who, he said, were very anxious to hear us. But it being our custom not to see or talk to men, you can imagine that when some hesitation was felt in complying with their request, the verse, "Whatsoever thy hand findeth to do, do it with thy might," settled the question ; and the fifth chapter of the Epistle to the Romans was read, and listened to with breathless attention by them all. One of them said he had read the four Gospels, but never that chapter. We asked him to read the whole of the New Testament, which he promised to do. He also showed us the Gospel of St. Luke, which he had with him. The woman got well, and we have not heard anything more of them. He who has said, "My Word shall not return unto me void," can work in the hearts of those hard-hearted and bigoted Moslems, until the love of God which passeth all understanding brings them humbled and ashamed to the feet of Jesus. There is work enough and plenty in this department of the vineyard of the Lord. There are many suffering, nay, even dying, of painful, perhaps loathsome, diseases, yet quite content to go without any remedy, dragging out a weary life behind the purdah, without a ray of light to cheer their dark days, because they cannot have men doctors to treat them, and often there are no lady doctors to be had.

'There are many going about the streets, or lying in the drains, or on the roads, covered with sores or burning with fever, without homes or friends to give them a cup of cold water : to be sure, *they* can be admitted into the civil Hospitals, and their bodily needs supplied to a great extent, but oh, what about their precious souls? Are they to die as they have lived, without God and without hope? The sad wail of such from India *has* touched the hearts of many in England, and they have dared to brave all for the love of Jesus, and come to us. Will some more of England's daughters, who are so highly blessed from above, come to the suffering women of India to administer both unto their bodies and souls the gift of health and life? The request and cry from us still is, "Come over and help us." B. ABDULLAH.'

To complete our Punjab and Sindh reports we now pass to Kangra, and our new stations, Clarkabad, Simla, and Bannu. Of the three latter statistics are about all we can give. Under date 7th August 1882, Mr. Beutel wrote as follows concerning

CLARKABAD.

'With reference to our Girls' School, I am very thankful that the C.Z.M.S. Home Committee have sanctioned 10 or 12 rupees *per mensem* for it, and we hope that in some future period they will also kindly help us with a little more towards the pay of a Bible-woman, which will be about Rs.8 *p. m*—say Rs.20 altogether for both School and Bible-woman.

'My wife has already advanced about Rs.20. for the school, and a woman, the wife of a Zamindar, whom she has engaged on probation and who is doing the work very well.'

Some months previously, Mrs. Beutel had written :—

'But I shall not only need a teacher for the school, but also a Bible-woman for the Christian women, as well as for the Hindus and Mohammedans of this place and the surrounding villages, because this is just as desirable and necessary as the teaching to the girls. May I ask you kindly to assist me in these efforts, in order that our Christian children, as well as our women, Christian and non-Christian, who are very ignorant, may be taught more of our religion, and to know how to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God?'

And at the close of the year 1882 our Clarkabad statistics were as follows:

Superintending Zenana Missionary, . .	MRS. BEUTEL, *Hon.*
Bible-woman, ...	1
Number of Zenanas visited, ...	46
Schools, ...	1
Scholars, ...	18
Native Christian Teacher, ...	1

SIMLA.

Since the withdrawal of Miss Podgson from our work at Simla, it has been kindly superintended and carried on by Mrs. Rebsch, whose returns are as follows: Zenanas 8, School 1, Scholars 14.

Also a Bible-woman has been appointed at

BANNU,

in compliance with the request from the Rev. J. T. L. Mayer, who already reports of work in three Zenanas with eight scholars.

KANGRA.

The Kangra statistics are as follows:—

Zenana Missionary, ...	MISS REUTHER.
Zenanas, ...	4
Schools, ...	2
Scholars, ...	63

And Miss Reuther's first year's report, which is full of hopeful interest, has just arrived, and carries us down to May this present 1883. We give it *verbatim.*

MISS REUTHER'S REPORT OF THE KANGRA ZENANA WORK, *from May* 1882 *to May* 1883.

'It is with humble gratitude to our Father in heaven that I undertake to give a few details of the Zenana work in Kangra during the first year, which will soon close. I very much regret that there are no interesting particulars to relate, but I will try to tell of some of its trials and pleasures.

'The work commenced first among the Hindus, through the instrumentality of our Christian head-master's wife, who used to visit two families of the Mali (gardener) caste before we came, and she took me to see them. Three girls in *each house respectively* began the Urdu Primer with me, but after keeping on

for little more than a month, they gave up reading, and the two women in one house never became very friendly, although at first they appeared to like my visits. In the other house lived a woman with her widowed son and three grandchildren ; one of the children was seriously ill and died a month or two subsequently.

'The grief arising out of this trial seemed to have made her heart wonderfully soft, and ready to receive the truth as it is in Jesus, and though I tried to comfort and speak to her according to the revealed love of God, my one great sorrow is that often I did not know what to say to her. After her grandchild's death, she changed, and became less willing to hear what I had to say. This place is well known as a very hot-bed of idolatry and immorality, and the poor women are no doubt well ruled over by those whom they consider their teachers. An incident which happened in the house where the two women live, one morning when I went there, may perhaps be worth mentioning as illustrating the hard soil of the Hindu hearts.

'A Brahmin came in and gave me a long discourse in his Pahari dialect, much of which I could not understand, but I supposed it was all about their gods, and then I understood him to say that Christ was nothing to them, for how could they believe in anything they had never seen or heard of? He would have it that there were several roads leading to heaven, just as the mountain-torrents had their separate courses towards one ocean. When I told him of the one straight road for all, he said, "Yes, straight for *you*, but very crooked for *us*." He also said that Christ must have been a bad man to have suffered death on the cross for His sins, and went away with a mocking laugh when I said it had been done for the sins of us all. One of our native Christian women, who very efficiently helps my sister in her school work, used, during the summer vacations, to be my companion sometimes on these occasions. I am thankful to say that we were able, in spite of difficulties, to make known the true way both by means of hymns and Bible stories. One day we were sitting in the house of the grandmother previously alluded to ; several other women were present. As they longed to hear us sing, we sang a "bhajan," then I asked the teacher to address the women, while I spoke to the children. Having sung another "bhajan" to the effect that we should not allow our hearts to forget that which is of greatest moment, the grandmother replied, "That is just what we are doing, always forgetting, when Jesus tells us to believe on Him." Another woman said, "We have all our household work to engage our thoughts," and was answered by the teacher, that she must not let that be a hindrance to her seeking and accepting the true salvation. The singing in this house attracted the attention of a Mohammedan family living on the heights above, and they sent one of their number, rather an old woman, to invite me to come to them, and thus another Zenana was opened for me. The woman told me she had come "a very long way," and the people were enraptured with the singing they had heard.

'There are four nice little girls in this last-mentioned house, who eventually began to take reading lessons with me ; but, though new to me, they were not new to the Mission, for two of the women used to receive instructions from the missionary ladies who were here formerly. One of the instructed ones has long since left, and the other, poor woman, became blind about eight years ago. She has a large family, but the eldest girl, aged about thirteen or fourteen years, is most helpful. Long ago I gave the eldest boy a Gospel at his earnest request; but I have not been able to find out whether it has really been carefully kept and read. A short time ago a male relative of the family, also living with them, asked me to let him have a Gospel for himself; and as a lady friend living here gave me a New Testament to give away, I have decided that this is the

proper opportunity to bestow this gift. I cannot help thinking that God is working favourably in the hearts of the grown-up members of this family, they seem so much more quiet, though occasional remarks about this and that being written in their books, show the severe struggle they will have to leave their errors for Christ's truth; and I do believe and pray that they will be brought into His light. Then close by lives the native doctor's wife. These are Hindus, and were transferred to this place about Christmas-time by Government. They have given up all faith in the dogmas of their ancestral religion, and say they believe in one God, so that nothing but the name "Hindu" remains to them; and they think it would be sacrilege to give this up for the sake of the name "Christian."

'Their predecessors were Mohammedans; but the wife had not begun to receive regular instruction, although we used to visit her occasionally. Sometimes, too, if there are any female patients in the Hospital, I have an opportunity of saying a few words to them about Christ's precious love, and begging them to accept it.

'The postmaster's wife became my pupil in a very encouraging way. I had repeatedly, on visiting her, asked her to let me teach her; but she invariably replied she was well satisfied with being able to read her Koran, and did not care for anything else. I gave in at last, and several weeks after, as I was passing the post-office, her husband asked me to bring the First Urdu Book for her, she would be so glad to read with me. She is intelligent and painstaking, and reads very well; also writes pretty fairly. They have told me plainly that their own religion is so engrained into them that it is quite impossible for them ever to change it. But this has not shaken my faith in the least. The postmaster knows the Gospels well. He told me he had read them all, but had not been convinced that they contained the truth. I begged him to read them again, and he would understand better the second time.

'He and his wife are very friendly and pleasant always. Their little boy, about six or seven years old, has been seriously ill with a spine disease; and it still looks as if he would never sit up again. I have often prayed that the sufferings they have gone through, and which are not yet over, might have the desired effect upon them.

'The school for Mohammedan girls is carried on in the house of a native officer's widow. This officer was killed during the Mutiny by his own soldiers, for his faithful adherence to the English. The members of the family used to be very much opposed to Christian teaching, but now seem to enjoy listening to the hymns that are sung. At first the old widow always absented herself as soon as I began to read or talk about Jesus; but now she frequently sits by; and one day she asked me if I would not read something to them. I have had reason to believe, such as I have never experienced before, in the powerful efficacy of silent, loving influence.

'The children learn reading, writing, knitting, hymns, and songs. As regards the secular instruction, it has been difficult to get them on satisfactorily, as they evince so little interest in their lessons, and are very irregular in their attendance, with the exception of three, who, I believe, do take a pleasure. The pupils at first were constantly changing; but since the beginning of this year there has been better order, though still the old trouble of their coming or staying away as they please, while others go away to live in another part of the district, and still others are forbidden from various causes to attend the school any more. During the first three months of the current year there has been an average attendance of from 10 to 15, out of a total of 24, 23, and 17 respectively. I earnestly hope when I write again, to be able to

give a more pleasing account of this part of my work. One thing has certainly been encouraging, and that is the real enjoyment they have shown in learning to sing such a large number of Christian hymns. The old widow's granddaughter, about seven years old, and only child of my assistant teacher, who is also a widow, reads very nicely, and sings sweetly and fairly correctly.

'I am unable to give a correct statement of the number in the school, just because of the uncertainty of the pupils, but, deducting the number of those who have gone to other places, the rolls stand at 15, though the daily attendance is very fitful. Zenanas there are at present three, with 6 pupils.

'In November last we went over to Dharmsala for a month, though my own stay was limited to ten or twelve days, as I afterwards went to Lahore to attend the Ladies' Conference. However, during my short stay, it had been my privilege to give religious instruction to two women, who are related to the eighteen persons who were baptized the previous month; these two are also anxious for baptism.

'In another report I shall have to try and tell something of another kind of work which we have endeavoured to do, viz. preaching to the crowds who come at mela-times.'

TRANSLATION OF HINDUSTANI BHAJAN.

HARK! hark! thou soul, it is decreed thou shouldest hence depart;
Remember, then, the *True* God while thou hast thy life and health.
Ho, thoughtless one, why be deceived by lurements of this world?
Do thou but fear the *True* God; *wouldst* thou gain eternal bliss,
Consider well a moment all the things He told to thee,
That which the *True* God hath commanded thou hast not obeyed;
In careless slumber, deeply sunk, awake and ope thine eyes,
So late it is, pilgrim, arise, not yet hast reached thy home;
Nor profit is in riches, *nor* this world whatever gain,
Be thoughtful and consider that thou must thy all forsake.
When comes the Angel Death to carry thee away from hence,
What pleading will avail thee? He is stronger far than thou;
When God does ask thee, What hast thou from yonder brought with thee?
I gave thee life and wealth; what hast thou with thy talents gained?
If thou the *True* God dost forget, He thee will cast to hell;
If in the *True* God be thy faith, in heaven shalt thou dwell.
Wilt have eternal life? then go and tell it Jesus Christ.
The people's Advocate is He, whose name is Jesus Christ;
The hard and cruel men did take and kill Him on the cross:
Forget Him not, O sinner; He alone is Hope for thee.

DHARMSALA.

In connection with Dharmsala, which Miss Reuther mentions, we must, when writing it for the first time amongst our new Stations, give the following extract from the correspondence of the Rev. R. Clark:—

'The grant now asked for is with special reference to Elizabeth Manuel, who was first a pupil, and then a teacher, in the Alexandra School, and who now lives with her father and mother in Dharmsala. She is very good, and we wish to claim her services for missionary work; and we know the desire of our Society, that those persons whom we train for missionary work, and who are

decidedly pious and well fitted for it, should be employed by us in it. You have in Elizabeth Manuel an excellent, well-educated native agent trained by ourselves, and Mrs. Reuther makes application to us for her. I am sure you will gladly and heartily concur, and give the grant required.'

The grant was of course made accordingly, and now Dharmsala is our Station, and Elizabeth Manuel our Native Christian Teacher at work there.

In the Punjab local report, from which we have already drawn so much information, Mrs. Reuther refers to the Dharmsala work and converts thus :—

'The most interesting event of the year is the admission into the Church of Christ of 18 converts,—9 adults, and 9 children ; 5 of them are women. They all belong to the servants' class, and most of them are members of the same family. Hannah, the oldest among them, is the grandmother of all the children baptized with her ; two of the men and two of the women are her sons and daughters. She was for twenty-five years in the service of a lady, who often spoke to her of Christ, and the necessity of believing in Him, but she hardened her heart against the good words, as she now regretfully confesses. About two years ago the lady's husband died, and then Hannah, not doubting that he had gone to God, whom he had loved and served so long, began to consider seriously where she would go to after death. Something of what she had heard about the Saviour came back to her mind, and she longed to hear it again and to understand it all. She was duly instructed with the other inquirers, and baptized with them on the 8th of October 1882. She now has peace and joy in Jesus, and a good hope of going to Him when her days on earth are ended. The simple and earnest faith of these converts, their desire to hear the Word of God, and their strong belief in the efficacy of prayer, are very pleasing features in their new lives. Two women and two children are now under instruction with a view to their baptism.

'God has given us open doors and many encouragements in our work at Kangra and at Dharmsala, for which we are thankful ; but we need Native helpers, Bible-women and Teachers, to assist us in taking up more work which is ready to our hands ; and we also require money to pay the helpers, when we can engage them. Will not some who read this come forward and contribute the means wanted for carrying on and extending the work among the Hindu and Mohammedan women and girls in this town and district? A. R.'

PESHAWUR.

We are sorry that our Peshawur reports have not yet reached us, so we simply give the latest statistics :—

MISSIONARY STAFF.

Superintending Lady Missionary, ...	MRS. HUGHES.
Zenana Missionary, ...	MISS NORMAN.
Zenanas visited, ...	18
Schools, ...	2
Scholars, ...	114
Bible-women, ...	2
Native Christian Teachers, ...	6

KARACHI.

MISSIONARY STAFF.

Zenana Missionary (*Sindhi*), . . .	MRS. BALL, *Hon.*
„ „	MISS BLOOMER, 1882
Native Christian Assistants, ...	3
Number of Zenanas visited, ...	20
Number of Schools, ...	3
Number of Pupils, including both Zenanas and Schools, . .	130

Again we have to write of our work at Karachi as undergoing extensive changes.

Our valued missionary, Mrs. Scott (now Mrs. Spiers), who undertook its superintendence for a few months, is now no longer directly connected with our Society, but assures us of her 'affectionate and prayerful remembrance.'

Miss Vette is now Mrs. Ball, but she continues in Karachi, and is pursuing her work there as our honorary missionary. She writes :—

'I trust the Society will permit me to keep the Sindhi work, as neither my husband nor I would wish that my beloved work should be given up. . . . I shall do all in my power to help any lady who may be sent out this autumn, for one feels so lost and ignorant the first year in India.'

Miss Pigott is no longer officially connected with our Society, she likewise having withdrawn, so the only missionary we now have at this Station is Miss Bloomer, new to the work, unaccustomed to the unusually enervating climate, and with the language difficulty to overcome. Will every lover of the Master's cause remember very specially in their prayers the needs of our young worker in this corner of His wide harvest-field, and ask that these many changes may, in God's great love, be overruled for good. In new stations (like Karachi) these 'changes and chances' are even more trying than in those which have been longer established, but we greatly hope that now things are getting settled, and that the next twelve months will show a record of steady, earnest work for Christ. Miss Bloomer is to be reinforced by one or more fresh missionaries in the autumn, if possible; meanwhile we commend to your notice Mrs. Ball's eloquent appeal for help, with which she closes her report.

MRS. SPIERS' REPORT.

'I reached Karachi on the 2d of March 1882, and stayed with some kind friends for a few days, while I was procuring a house and furnishing it. On the 16th of the month I was joined by Miss Vette and Miss Pigott, the former of whom immediately began to learn Sindhi, and the latter Guzerathi. I found the Zenana and school work very well carried on by Mrs. Ilett, a Native Christian, to whom the Misses Thom had intrusted it until a lady should

arrive to take charge of it. Three schools and thirty Zenanas under her care seemed to have been very regularly visited, and she had also conducted a woman's Bible-class once a week. I feel I cannot speak too highly of her and her work. For a time her help was most valuable, but for the last three months she has been unable to do much, on account of sickness and trouble, and before I left I am sorry to say she was obliged to give up work altogether, as she had quite lost her voice, and was so weak as to be scarcely able to walk. The doctor does not think her at all likely to recover, considering her to be far gone in consumption.[1]

'In three months Miss Vette had made such rapid progress in the language that she was able to open the much-needed Sindhi school for girls in the city. She had great difficulties to contend with, the intense heat of June being the chief drawback, but her indomitable energy and earnest desire to labour in our Lord's cause overcame all obstacles. She opened her school with 5 children, but in a short time the number had increased to 25. The children are most intelligent, affectionate, and willing to learn; they belong to the highest caste Hindu families in the city. Besides spending two hours daily in this school, Miss Vette used to visit the parents of the children in their homes, and also the Maharathi Girls' School. This is an old-established school, with 40 names on the books, and an average attendance of 32.

'Miss Pigott had the superintendence of the Guzerathi Girls' School, which had been established by the Misses Thom before they left Karachi. She also made good progress in acquiring the language, and was much interested in her work, taking one or two classes in the school daily.

'After a few months, and much trouble, we were so fortunate as to procure a native Christian Teacher, who is a very efficient master. In October there were 105 children on the rolls, with an average attendance of 64; the Government Native Inspector came to examine them, and expressed surprise and pleasure at their progress, considering them very well taught indeed.

'With regard to the progress of Zenana work in Karachi during the eight months I was there, I regret I cannot speak so favourably. As my stay in Sindh was to be so short, I did not learn the language, and was consequently almost entirely dependent on Mrs. Ilett as an interpreter. The claims of school work upon her time, and subsequently her severe illness, necessarily limited the help she was always willing to give.

'Two Mohammedan families, three Hindu, three Parsee, and about twenty of the race of Beni-Israel, composed the sphere of my visiting work. Of these, the Parsees were the least unwilling to hear and speak of the Word of God, a fact which may doubtless be partly accounted for by their greater knowledge of Hindustani, which is the language I have learned. By one Mohammedan family also I was always received with cordiality; while, as might have been expected, many of the Beni-Israelites listened with interest when we spoke of One, with whose name, at least, they were not unfamiliar. Indeed, two families of these last confessed their belief in Christ as the Messiah, although, alas! their courage was not equal to confessing Him before their people.'

Mrs. Ball's Report of Sindhi Work.

'On my arrival at Karachi in March 1882 I was asked to begin the study of Sindhi at once, in order to start, as soon as possible, Zenana and school work

[1] We grieve to be obliged to add that this valued teacher died in January last after a long and painful illness. Of her Mrs. Ball writes: 'She was a very faithful and zealous worker, and her loss seems very great.'

among the Sindhi women and girls. This portion of the Karachi Zenana Mission was as yet quite untouched, and had been made a matter of earnest prayer by several of the C.M.S. workers here, who recognised its importance, but were unable, for lack of agents, to open any school.

'The work thus assigned to me was not at first what I would have chosen for myself, as I felt it needed a lady older and more experienced than I. However, I had no choice, and accepted the task as from God's hand; and what was at first only a duty, soon became a valued privilege. After three months' study I saw my way to open a little school. It was a very small one at first, there being only 5 pupils to begin with; but at the end of six weeks the number had increased to 25, and all seemed to be going on well. No resistance to Bible-teaching had been made, the old Hindu master (the only teacher I could procure) even helping the children occasionally to repeat a text, or explaining the meaning of such words as *God*, *Spirit*, *sin*, etc., when my own small supply of words fell short. Thus encouraged, I fancied the little Sindhi school-boat in smooth waters, when a sudden storm arose. The children evidently repeated at home what they learned at school; the Brahmin girls were summarily withdrawn, and a message sent to the effect that it was not desired they should know about the Christians' Bible. The Brahmins influenced the parents of the other children so far, that at the end of a week there were but six pupils left, and my heart sank when I thought of my possibly being obliged to close the school. However, little by little, the girls came back, though it was nearly three months before there was a Brahmini amongst the number.

'There was very little difficulty in gaining access to the mothers of the children, but no regular Zenana work has yet been begun, as I feel I ought to be more fluent in the Sindhi language first.

'About ten Sindhi high-caste Zenanas are open to the lady visitor, and if there were not the great need of a native Christian Sindhi Bible-woman, it would not be difficult to get more than double that number open. At present Karachi is very sadly in want of workers, European Missionary Ladies as well as Native Christian Bible-women. Is there no "waiting one" at Home in England who is ready to "come over and help us"? The Karachi climate is good, there is no intense heat, and almost always a pleasant sea-breeze blowing: a lady possessing, say £120 a year private income, working here as an honorary missionary, would find herself privileged to do much real good. Is there no such willing heart to be found in England? the need is so sorely great. We are thankful for *one* dear fellow-worker (Miss Bloomer) who has been sent, but what are she and I among these thousands who are ready to hear? I am the only Christian worker among the Sindhis. There is *no one* for the Maharattis, Hindustanis, and Parsees, and only one (Miss Bloomer) for the Guzeratis!

'God, in whose hand are the hearts and wills of His children, can alone send us the needed reinforcements: "Pray ye *therefore* the Lord of the harvest, that He will send forth more labourers into His *Karachi* harvest *field*."'

What we give to Christ is never lost. We may lose sight of it for a time, but He never does.

'*I* gave my Life for thee,
What hast thou given to ME?'

Praise and Prayer.

'If God be for us, who can be against us?'—ROM. VIII. 31.

'They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.'—JEREMIAH I. 19.

'Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.'—1 JOHN IV. 4.

THANKSGIVING

FOR the first-fruits gathered in from among the women of Arndul.

THE STORY OF THESE FIRST-FRUITS.

'Many will remember, and many more must have heard of, the terrific cyclone which burst over Calcutta and the neighbourhood in the year 1864.

'When the storm broke, a Hindu child of perhaps two or three years old was playing in her native village. The crashing thunder, the dazzling lightning, rushing wind, and the heavy rain, terrified and bewildered the little one, and she could not get back to her home. A strong man, hurrying homewards, saw, and, rescuing the child, carried her to her father's door.

'Arndul (the name of the village) is in the midst of wild jungle, and is ten or twelve miles from Calcutta. Horeedashie, *i.e.* servant of Horee, one of the Hindu gods, was the child's name, and for this little wanderer the Lord God had purposes of mercy when He thus caused her to be rescued from destruction.

'A few years later, not more than five or six probably, Horeedashie is seen with a red mark about an inch long from her forehead upwards along the parting of her hair, and with a slender iron ring around her wrist; by these it is shown that the Hindu girl is married. A little later, and Horeedashie, still a child, becomes a widow (and by the census of 1881 it has been revealed that in Bengal alone there are more than 48,000 widows *under ten years of age*). Though she had never lived with nor learnt to know and love her husband, Horeedashie's life has been shadowed over by his death; she is a widow for life, and because a widow, looked down upon and despised, instead of being comforted and the more cared for and loved on this account. Being but a child, however, instead of living at her father-in-law's, she remains in her father's house, and this is usually the happier home for a widow.

'Years pass by, and in the providence of God a Girls' School is opened at Arndul in 1876 by Christian missionaries. Up to this time there had been no school for girls, though it is a place with more than 4000 inhabitants. Two or three Bengali Christian women are sent to live as light-bearers in this heathen village. Forty, fifty, even up to sixty children attend the school, and are taught reading, writing, and simple arithmetic; but, and this is far more important, these Hindu girls who hitherto have been taught to "bow down to wood and stone," hear the "Old, old story of Jesus and His love," and learn to sing in their own tongue of the "Happy land," of the thousands "around the throne singing Glory, glory, glory," of the "weary and heavy laden" who coming to the Saviour are never cast out, and to repeat such sweet Scripture texts as "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" "What must I do to be saved?" "Christ Jesus came into the world to save sinners;" "Create in me a clean heart;" "Behold the Lamb of God, which taketh away the sin of the world," and many others.

'Taramoni, one of the Christian teachers, also visits in the homes, and tells of the Saviour to those who are too old to attend school. Among others she visits Horeedashie, the child-widow, and scatters the good seed of the Word. After a time Taramoni leaves on account of failing health. Rachel succeeds, then Ruth ; these, though welcomed in many homes, are soon forbidden to visit Horeedashie ; and from different causes neither is able to remain long at her post. Horeedashie, from time to time, goes to see and talk with the Christian teachers, one of whom is the wife of the only Christian man in the place, while the other two (one herself a convert) are widows, and live in the house, the verandah of which is used for the school. Thus by degrees the truth gains an entrance into her heart, and by the Holy Spirit's power Horeedashie is led to desire to become a follower of the loving Saviour of whom she hears. Few can realise what this involves in a heathen land—the becoming an outcast from Hindu society, the being looked upon as dead by relations and friends, the throwing one's-self upon foreigners and comparative strangers for protection, shelter, and daily food. Strong faith, and trust in God and in the Christians are indeed needed by those who wish to obey the command, "Follow Me ;" and to not a few, in the mercy of God, has this faith been granted. Horeedashie knew that becoming a Christian involved the confession of her faith by baptism, and that this involved leaving home and losing caste. She is a Brahmin's daughter, and therefore, though not rich, is of the highest caste in the land. Having however made up her mind to confess her faith in Christ as her Saviour, she, on the 19th of February last, went to ask for shelter in the Christian's home. She was received, but notice was sent to her father, and he was asked to come and see her in order that he might try and persuade her to give up her intentions and return home. After trying persuasion unsuccessfully, he brought a number of friends and attempted to use force ; this was not permitted, as a girl of over eighteen is allowed by law to choose her religion, and may not be forced to remain a Hindu. After three or four days, Horeedashie, still being firm in her determination to embrace Christianity, was taken to a native pastor's house a few miles away for instruction, and for better protection.

'On the Sunday following, a meeting of Babus was held at the Rajah's house in Arndul, when notice was sent to the landlords of the houses rented for the Christians, that unless they were sent away in the course of a week, those who favoured them would be excommunicated by the remainder of the Hindus in the village. The landlords and a few others, however, took part with the Christians and refused to banish them. Consequently, on the next Sunday, a second meeting was held, when it was resolved to open an opposition Girls' School, and to make the place too hot to hold the Christians, and, thereby, to force them to leave the village. A native pastor, with some catechists, went down to Arndul with the twofold object of strengthening the hands of the few Christians (four only, with two children), and of encouraging, and, if might be, teaching and leading on to decision those who were standing by them and continuing to send their children to the Mission School. The School at this time went down from fifty or sixty to eight or nine. In the midst of all this opposition, thirteen Babus with their families gave in their names as inquirers. The men are being instructed preparatory to baptism, and Lady Missionaries go down from time to time to read with and to teach the women.

'Meanwhile, Horeedashie's friends went to the magistrate of the district endeavouring to make out a case against the Christians, and to prove that she was under age. The suit was, however, dismissed, and Horeedashie remained at the Native Pastor's house. On the 29th of April she confessed her faith by

baptism in the Bengali Church at Kidderpore, and received the name of Christodashie, *i.e.* the servant of Christ. The next day Christodashie was taken to the Converts' Home at Barrackpore, where she will remain for the present, receiving instruction and being trained in the way of righteousness.

'In answer to prayer, a blessing has been granted upon seed sown, and the first-fruits from among the women of Arndul have been gathered in, a victory has been gained over Satan and the adversaries, the Hindu opposition school is declining, and the girls are returning to the Christian Mission School. Let us unite in praising Him whose work it is, and who, in her childhood, saved Horeedashie from danger, that in her early womanhood she might become Christodashie. Also let us continue in prayer, and ask that she may be a faithful soldier and servant unto her life's end; also that from Arndul a church of true converts may be gathered out to the glory of our great God and Saviour Jesus Christ. M. E. H.'

SUPPLICATION.

1. In connection with the above, Miss Highton writes and asks for *prayer* as follows:—

'Hindu schools in opposition to the Christian schools have been started both in Arndul and in Howrah,—your prayers are asked that the designs of Satan may be brought to nought, and that those for whom God has a blessing in store may be led to attend the Christian Mission Schools.'

2. Miss S. Mulvany, in connection with the Mohammedan work in Calcutta, asks for prayer as follows:—

'For a Mohammedan young mother who has declared her faith in Christ, that it may grow stronger and stronger, and that she may be able to read the Gospel soon, for which purpose she has just begun her alphabet again. Also for her brother, a young boy, who may not live long, but is now hardening his heart against the Word to which both used to listen at first with equal interest.'

'For a Begum who is learning of Christ with very real interest.'

Miss Hunt writes:—

'There is another woman at *Howrah* who is very anxious to come out, but her friends are forcing her to read infidel books in the hope that her faith may be shaken. She has asked for prayer to be offered for her, that her mind may not be injured by them. The other day when the teacher went to see her, she found her asleep with the Bible under her pillow.'

Miss Hewlett asks for special prayer for the patients in her Hospital.

Miss Catchpool for 'more labourers,' thus:—

'We are earnestly praying for more workers, that both this and the house at Ajnala may be filled next winter. Such numbers and numbers of people there are to whom we have free access,—will you pray that we may have means and power and grace to carry the Gospel to all these villages, and that power in the languages may be given to us?'

That the Home Committee may know and do exactly God's will regarding the matter of Extension.

'*Whatsoever ye shall ask the Father in My Name, He will do it.*'

Here—and—There:

OR HOW SHALL WE IN ENGLAND BEST FORWARD THE WORK IN INDIA?

WE have two Home Meetings and their proceedings to report upon this month.

Our Annual Meeting was held on the afternoon of Thursday May 3d, in the Lower Room, Exeter Hall, when a very large audience of the friends of the Society gathered to hear the Report of the Society's work for the past year, and the speeches which were delivered on the occasion.

The chair was taken at 3 P.M. by the Right Rev. the Lord Bishop of Sodor and Man, who was supported by the Right Rev. Bishop Perry, the Very Rev. the Dean of Ripon, Ven. Archdeacon Richardson, M.A., the Rev. Canon Tristram, Rev. F. E. Wigram, M.A., Hon. Secretary C.M.S., General Sir W. Hill, General Maclagan, etc. etc.

The Chairman read a letter from the Bishop of Calcutta expressing his regret that he was unable to be present at the meeting, and warmly eulogising the work done by the Society in India.

The Rev. Gilbert Karney next read the Third Annual Report, which was received with frequent bursts of applause as the various points of interest were reached. We refer our readers to the copies of this Report, now ready for all who may wish for it, and obtainable from any of the Society's Secretaries, rather than repeating here what is so well said there. One only extract is necessary for our present record :—

'We have now 28 stations, 4 more than last year ; and 60 Zenana missionaries, an increase of 8. Besides this, we have 29 assistant Zenana missionaries, 83 Bible-women, and 159 Native Assistants,—a band in all of 331 workers. The number of probationers under training and candidates accepted for the work is 11. Our Home Associations have increased from 452 to 557. . . . The following is a comparison of income and expenditure, leaving the special Census Offerings out of account, during the three years of our present organisation :—

Income.

May 1881, ...	£13,639 0 0
„ 1882, ...	15,614 0 0
„ 1883, ...	17,420 0 0

Expenditure.

May 1881 (partly estimated), ...	£11,965 0 0
„ 1882, ...	16,245 0 0
„ 1883, ...	21,951 0 0

To meet safely this present normal expenditure, the Committee feel that every effort must be made to bring this next year's income up to £22,000. It is not

given to every Missionary Society to double its number of missionaries in three years. This has been the case with us. We have now exactly twice the number we took over in 1880. . . . Further, . . . the Committee must express their conviction that much of the most useful work of the past year has been out of sight, and such as cannot be shown in the pages of a report. Both at home and abroad pains have been taken to strengthen the foundations of the Society, to sow seed for future years, and to put upon a business-like basis many matters which, owing to the rapid growth of our work, had of necessity to be for a while deferred. All this will bear fruit hereafter.

'Meanwhile, the Society entreats the prayers of all our friends. Its reliance is on the power of prayer and in the answers of a prayer-hearing God. The Society will bend itself to the work of another year, in unswerving loyalty to those Protestant and Evangelical principles which underlie its very constitution; in unbounded faith in the importance of the work, and in the final success of the mission with which it is charged; and in the firmest trust in Him whose work it is, and whose word to us the workers, is, "Be strong and of good courage; fear not, neither be thou dismayed: *Have not I commanded thee?*"'

After the reading of the Report, the Right Rev. the Lord Bishop of Sodor and Man addressed the meeting as follows:—

'It is to me a very happy circumstance that we are met together on the afternoon of Ascension Day to consider the work of this important branch of missionary enterprise. We are gathered on the day on which we commemorate the Ascension of our Blessed Lord to heaven; and we hear the echo of His command, "Go and preach the Gospel to every creature." When I listen to the Report which has just been read, I cannot but feel thankful at every turn, for God seems to have prospered this Society in every way. Of the many meetings I have attended of late, some have complained for want of money, others for want of workers; but here there is a fulness of, and a thankfulness for, everything.

'Consider for a few moments some of the points in the Report: In the first place, the funds, I find, show an increase of £2000 a year (and that is a matter of great thankfulness), but still the money that has been received is not a tenth part sufficient for the mighty work we have undertaken. Therefore, I hope you will all accept this very good recommendation,—Whatever your receipts were last year, make them "half as much again" this. Another thing strikes me as a matter of thankfulness, viz. the testimony given by the Government of the great usefulness of the work in India; and I think it is always well to hear an enterprise like this recommended by Government. From the President of the Government Education Commission we receive encouraging evidence, tending to show that the Zenana Mission is the only effective agency at work for the education of the women of India. Now this is most important proof of the power this Society is wielding in India for God. Remember the Lord's command, and lay to heart that the work being done is a good work, and that we must so go on with it, as not to let the world come in and undertake what we ought to do as Christian people.

'Yet another good point is furnished by Bishop French. He says: "English ladies are always, or nearly always, welcome in the Zenanas." Is not that a distinct call to the ladies of England? Will English ladies hear it, and go forth to conduct and carry on this great work for God?

'The marvel to me is that we have been so long in realising the importance of educating the female heathen. Now, I would just say a word or two as to

what appears to me to be the two branches of the work in India. I cannot speak with any authority, except from the reports I have read, as you have done ; but it seems to me that the one branch is to deal with the higher classes, the other to deal with the village women. In regard to the former, I think a good deal of ignorance prevails in England respecting them. Many think that the influence of these women is not so great as here ; but I am given to understand that, so far from this being the case, it is far greater. See, therefore, how important it is to deal with the females of the upper classes, since, as we lead them to a knowledge of the Saviour, the influence which they are exerting at present over their children for evil, will at once be made a power for good. The influence of these women in the home is so great that, once educated, their power for good is beyond estimate.

'About the other branch—the Zenana work in the villages : I do not think we could see anything more wonderful than this map of a portion of the Punjab. Have you all seen it? It contains a population of several millions ! In the centre of the district there is a large city, called Amritsar, which means, "a fountain of immortality." From that centre has gone forth the work of the Lord to these villages which you see indicated by a red mark upon the map, of which there are about 260.

'Now how wonderful it is to think that through all these villages the missionaries of this Society are going forth pointing the poor Hindu people all around to the Fountain for sin and uncleanness—*to Jesus*, from whom they may draw every blessing. It has indeed been a blessed thing that those good ladies have gone from the true fountain, with the love of God in their hearts and the Word of God on their lips, to teach in the school and in the household, and in every way their work has been abundantly blessed ; and assuredly God will continue to bless it. I would ask you, in closing, to look more and more to the Throne of God for power and blessing to enable you to carry on this noble missionary work.

'To those engaged in this Christian work three promises are given—the first from the Father ; the second from the Son ; and the third from the Holy Spirit. The first, then, is from the Father. He says, "Ask of Me, and I will give the heathen for thine inheritance ; and the uttermost parts of the earth for thy possession." This is what Christ is doing now. He is at the right hand of the Father, where "He ever liveth to make intercession." We cannot suppose for a moment that *He* is not pleading with the Father ; but rather that there is on our part an insufficiency of prayer to enable us fully to realise the full meaning of the words of the Father to the Son.

'The second promise is found in the words of the Lord Jesus to His disciples just before His crucifixion and death, "Verily, verily, he that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto the Father." How can we understand these words? We verily marvel at the thought that we are to be able to do greater works than those which Christ wrought while upon earth ; healing the sick, making the blind to see, raising the dead ! Can anything be greater than these? Yes, the greatest miracle the world has ever seen is the conversion of the human soul ; and in this marvellous work we realise the full meaning of the second promise. Resurrection is a mighty work,—there is resurrection to life in the soul's conversion. Creation is a marvellous and stupendous work,—there is creation in converted man,—a new creation having intercourse with the throne of grace.

'The third promise has reference to the Holy Spirit, which I specially ask you to lay to heart, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be witnesses unto Me." They were to receive power from the

Holy Ghost sent down from heaven, and in this power were they to go forth as witnesses of our Lord, not of any particular creed, but of the love of a personal Saviour. So went they forth, the Word has been verified, the promises proved true, and in the Report which has been read to us to-day I see a further fulfilment of this truth. We are even now called by the Spirit to go forth and extend the kingdom of the Lord, and hasten the day of His appearing. May God abundantly bless the work of the Church of England Zenana Missionary Society, and lead many to come forward to take part in so glorious an enterprise!'

We can only further touch upon brief points brought out by the various other speakers. For instance, the Ven. Archdeacon Richardson remarked that

'There was one passage in the Report he had listened to with particular interest, and that was the one which said that this year was a critical time in the spiritual work of the Zenana Missionary Society. He himself was thankful for critical times, because they always developed and tested the faith and true-heartedness of those engaged in the service of the Lord Jesus Christ, and what was greatly to be desired beside, they were, through the operation of such times upon themselves, brought on their knees before the throne of grace for the help which they so much needed. He looked with interest upon the critical times in which they were now met, when, by the good providence of God, the Society, in common with other and kindred undertakings, was receiving something of a national recognition, and large masses of men and women gathered in London, from all parts of the land, to confer on the furtherance of this cause through various agencies. Their Zenana Society was distinguished from the others, inasmuch as they began their work upon a people who had not hitherto been reached, and that such a labour had been intrusted to them should never be lost sight of.

'. . . No doubt whatever could exist as to the difficulties to be overcome, and the barriers which must be broken down, before their desires were accomplished, but he regarded these weak points as a tower of strength upon which they could well employ their efforts. In some of the homes of these poor women, the missionary sisters of this Society had realised in a way heretofore unknown the working of the sympathy and love of God, and the power and operation of the Holy Spirit. No doubt it would be a quiet work for many years to come, but, like some other undertakings begun in as humble a manner, they hoped to extend the usefulness of their work over the tremendous area of that vast country. Already the work in many places is bearing fruit, to our very great satisfaction; and it calls for the prayers of Christians continually. . . . There was much encouragement in the many reflex blessings already derived from the effects of the Zenana Society, and they were likely to gather greater advantage from the fact of being able to test through their agency what woman's work could accomplish for Christ. . . . A simple and entire consecration to the service of the Divine Master was what was needed, more earnestness of purpose and spiritual energy; and less of the excitement and bustle which in these busy times prevailed. Many men could qualify themselves from being spoken against; but the hardest thing of any was not to be spoken about at all. They needed to be able to entirely lose sight of self in this great work, and pursue it with body, soul, and spirit.'

The Rev. E. N. Hodges, Principal of the 'Noble School,' Masuli-

patam, spoke warmly of the importance of the effort to bring the women of India within the sound of the Gospel. He said :—

'He had had much experience in India, and that one point had been mentioned by the Chairman which they should all indorse, viz. that they should be full of thankfulness for the steadfastness, zeal, and devotion of the workers, and for the answers to prayer which God had given them abundantly. Some of those workers he had the privilege of knowing, and of knowing also that they were true workers for God.

'Perhaps some who were present were mothers, fighting over the question whether some daughter should or should not go and join those who had already led the way, to teach the heathen in a foreign land—struggling whether they should say Yes or No. God grant that there may be many mothers here to-day who will say, "Go, and the Lord be with you"!

'He was glad, also, to hear of the satisfactory progress made in the villages, for, so far as he had seen, there appeared to be *much need* of help in these places. Perhaps it would obviate a misunderstanding if he explained that this work in the villages was by no means the same as that engaged in in the more thickly-populated towns. . . . They had succeeded, through their sisters and God's grace, in opening some of the Hindu houses in the towns to the missionaries. And they were now enabled to go and preach the Gospel to the simple-minded villagers also.

'Dr. Hunter, who was at the head of the Educational Department of the Government, had given his warm testimony to the value of the Society's work, and, he might add, that it was the education of the boys which had paved the way, and made the instruction of their sisters possible. Robert Noble prayed that he might be able to open schools for the girls, whose religious and even secular instruction up to that time was entirely neglected. He died, however, in 1865, about five years after the first school for girls was opened in Masulipatam. It took five years more in consequence of the prevailing fanaticism of the people before it was considered advisable, or even safe, to hold an Annual Prize distribution. Even then it was feared it would be resented by the Natives, and the boys were not admitted to see the prizes awarded to their sisters; but happily this state of things is now entirely removed, and the mothers of the girls in the schools in Masulipatam now evince sufficient interest in their girls' education to be present on such occasions. He mentioned these matters to show what great difficulties had to be overcome.

'. . . The Zenana Society and its work is the necessary supplement to other missionary work, and the salvation of the men and boys can never be hoped for whilst the women and girls remain in their present unenlightened and depraved condition. One of the Noble schoolboys, who had lately expressed a desire for baptism, had been withheld by the females of the house to which he belonged, and there were many such cases to illustrate the point that woman's influence in India is not a whit less than it is in England; nay, as a matter of fact, it is much greater; and especially so with reference to all matters concerning the home. . . . If those women (*i.e.* the Burra Bows or old women of the Zenanas) can but be won, the terrible influence exercised over the whole house for evil will have an end. The shocking depravity which exists with regard to the married state makes improvement apparently impossible. But let us do all in our power to further the Zenana Missionary Society's work, for it promises more than any other to be productive of lasting good. Secular education is not sufficient, and if you take away the idol that the Hindu loves, you must find something to replace it; and one thing alone can bring happiness to the

Hindu, or, indeed, to any of earth's fallen ones—the religion of the *Lord Jesus Christ.*'

The Rev. F. E. Wigram, M.A., moved the following resolution, and then ably pleaded that its every word might have its proper weight and fullest accomplishment:—

'That this Meeting recognises clearly and thankfully "the good hand of our God" in the work of the Society during the past year; it sees in the now general admission of the importance of that work a call to renewed and prayerful exertion to win the women of the East to the knowledge and love of Christ; and it earnestly invites the co-operation of all who value Evangelical truth in the Church of England, in placing its income during the coming year on such a basis that no fear of retrenchment may be entertained, but that, on the contrary, every opportunity of extension may be trustfully and gratefully embraced.'

H. Morris, Esq. (late Madras Civil Service), seconded this resolution, remarking that it was to the great future they looked as well as to the past; and while they thanked God that His good hand had been upon them in the days that were gone, they trusted and prayed that His favour would rest with them in the days that were to come. Nothing appealed more to the heart than this Zenana Mission. . . . Looking back, he was astonished at the success vouchsafed. . . . The training and employment of the native widows in the spread of the truth was a point worthy of note. It was a matter of much glad importance to think that that peculiarly degraded and unhappy class were being reclaimed, and not only so, but made the instruments and agents of the Lord Jesus Christ in the proclamation of His Gospel to others.

General Sir W. Hill urged the importance of using utmost endeavour to help in every way the benighted creatures whose cause had been so ably pleaded. He felt it was one of the most glorious things possible to do something, however small, for Christ, who has done all for us, so he trusted all would think over what they had heard, and that all hearts would be moved by their reflections, and that by the grace of God they would be prompted to such actions as would redound to their everlasting credit.

Few comparatively of our readers could have heard these stirring words, so we hope our somewhat lengthy report may be welcome, and its quiet perusal prove an extension of both privilege and result.

On the same evening, *i.e.* the evening of Ascension Day, the Society's Annual Sermon was preached at St. James's Church, Paddington, by the Right Rev. the Lord Bishop of Liverpool, and very valuable and weighty were the words then delivered from the text chosen (Rom. xvi. 12), 'Salute Tryphena and Tryphosa, who labour in the Lord:'—Women of

the Church, their place and labour, the need and nature of their work, then and now. But the sermon is printed entirely in our Report. We therefore only refer to it now, begging of all our friends who did not hear it to read it for themselves, and also circulate it amongst others.

The second of the Home Meetings to which we must refer was the Conference of Secretaries, held at the 'Home,' Maresfield Gardens, on Thursday, May 17. Of it our Clerical Secretary, the Rev. Gilbert Karney, writes as follows:—

'On page 198 of our last volume an account is given of a Conference of our Association Secretaries held last year. This year it was felt that, as the interest in our Society is rapidly increasing in London and the neighbourhood, a Conference of London and Suburban Secretaries would be very valuable, and we are able to record a most successful and useful gathering. About sixty of the Metropolitan Association and Local Secretaries attended. The first session began at eleven o'clock. After prayer, Scripture, and praise, Mrs. Weitbrecht read a touching address from Mrs. Pennefather, introduced by some earnest words of her own, both of which shall be (D.V.) given in our next issue; but we have no space for them now. The first subject was, "Our Secretaries' Work." This was opened by a paper read by Miss Mulvany, the Deputation Secretary, the chief points of which may be summed as follows:

'*1st*, The work of the Association Secretary—Constant intercourse with the Local Secretaries and Treasurers, helping within her District; giving them information; help for arranging deputations for sermons, meetings, lectures, addresses to schools, etc., etc.; supplying *all* with the material of work, *e.g.* Receipt-books, Collecting-books, Cards, and Boxes, the Publications of the Society, MS. Letters, etc.

'*2d*, The duties devolving upon the Local Secretary—Communication with members, whether subscribers or collectors, of the locality over which she presides, with continual endeavour to interest fresh helpers and to strengthen the Association at every point.

'*3d*, This Conference specially concerned with regard to the Society's work in the Metropolis. The division to be according to the eight postal districts, as more easily understood than any other line of boundary—

'(*a*) How to extend and increase the London support.

'By "continuance in prayer," urging membership in our Monday Prayer Union, monthly or quarterly, Ladies' United Prayer Meetings, etc.

'(*b*) By the dissemination of information, Society's publications, etc.

'(*c*) Systematic collecting, with quarterly collectors' meetings for stimulating hope and encouragement.

'Local Secretary to keep accurate registers of all cards and boxes given out, and all to be brought regularly to the quarterly meetings.

'*4th*, Interesting the young by cultivating a missionary spirit amongst them; strengthening and multiplying Girls' Union Circles, etc. This paper was followed by a useful discussion of its various suggestions.

'The next paper was read by Miss Woolmer, on "The Best Means of Infusing New Life into Flagging Associations."

'Two of Miss Woolmer's suggestions found much favour, viz. "The Service of Song" and the "Letters Commendatory," proposed in the case of one of our workers changing her home. Discussion on this paper closed the morning session.

'After luncheon the Conference was resumed at half-past three, with a paper on "Working Parties," by Miss Cockle, in the course of which the very interesting facts were stated, that some 6000 ladies were in this way helping the work of the Society, there being no less than 413 well-organised Working Parties scattered throughout the country, as against 280 last year; and about £5000 were added to the funds last year by the sale of work accomplished at these gatherings. This amount of home sympathy seemed to touch the hearts of some of our missionary sisters lately returned from India, who were present at the Conference. After the discussion which followed on this paper, the gentlemen secretaries withdrew, and the last hour of the session was spent as a devotional meeting. Earnest and fervent were the prayers and intercessions, the praises and thanksgivings, which brought to a close this happy day of mutual consultation and quiet social intercourse with other workers in the same blessed cause, hitherto unknown to each other, for the most part, even by sight. That the Conference will bear rich fruit in the coming year we have no manner of doubt.'

Further, it will be interesting here to give some of the many extracts of thanks from the missionary letters, for the gifts, etc., which have been sent out during the past year from Home. For instance, Miss E. Mulvany writes from *Burdwan*, under date May 15, 1883:—

'Our kind friends in Tunbridge Wells gave me £17 to help me in commencing the work here, and but for this I do not know what we should have done. The depression of funds at home has caused us anxiety, as the work and agency has increased locally, but our funds from home for this part have not increased. However, so far, we have not had to retrench, though it is still doubtful whether we can supply the funds monthly for the present expenditure. "The silver and the gold is the Lord's."

'I have applied for a Government grant in aid, and also to the local municipality. We are in receipt of more than Rs.30 a month from fees. Still we have an expenditure over and above our real receipts of about Rs.70. So far we have not used up quite all the money I brought out, and the Rs.100 that the Lieut.-Governor kindly gave when he visited our school. Then there is still a reserve fund from the Census money, but we are doing our best to keep this as a reserve. It was such a pleasure to me to get a letter from Yarmouth saying that Mrs. Fowell Buxton felt they would like the money from their Association to be specially devoted to Burdwan. . . . The Mayfield Association at Worcester also are kindly supplying a Bible-woman, and we trust Monomohini will join our ranks at Christmas.

'The patterns, and prepared work, and dolls, so kindly sent me from Felton Rectory, Stamford, Chichester, and Tunbridge Wells, have proved an immense help, and great source of pleasure in both Zenanas and Schools. It seems to make our pupils realise how much interest is taken, and then, when we tell them that the interest means that English sisters desire that they should hear of Jesus, and love Him, they are struck by it.'

From *Calcutta* Miss Highton writes concerning the same topic:—

'The box about which you wrote to me some time ago, containing 300 dolls, has reached safely. We are most grateful for all the help from so many kind friends at home. I do not know what we should do without all the gifts they so kindly send us. I am afraid our schools would fall off terribly.'

Miss Condon also from *Calcutta* writes :—

'The children were delighted with their dolls and other presents sent for them by kind friends at home. Will you express my grateful acknowledgment of their kindness in dressing such pretty dolls, and making the beautiful albums and picture-books? I only wish they could be present to see how they are appreciated.'

Miss Good, *Barrackpore*, acknowledges her share of gifts thus :—

'Will you kindly convey my thanks to all the kind friends who sent me things, and tell them how much obliged I am for all their gifts, especially for the dolls and jackets for the school-children? We have eleven schools, and though a good number of dolls were sent we had not enough for all. I do not know yet how much we shall realise by our Sale of Fancy Things, but last year in all we raised Rs.272, which was a considerable help to our funds. We have not very much opportunity for selling, but whatever is sent I try to dispose of, and if there are things that are not saleable I give them, if suitable, to the converts. My time and thoughts are now more and more occupied every month. Will you thank for me *all* who have sent us things, and ask them to excuse my not writing separate letters?'

Miss Thom, *Jalandar* :—

'A few lines of warm thanks for the good news of two boxes with contents worth £93 being on their way to us. Do please thank all our home friends for this delightful Christmas-box of help, so substantial, and so lovingly and cheerfully given. The things for our school, too, will be very acceptable.'

Mirat :—

'Your box arrived safely a few days ago ; we are so glad to have the things in time for Christmas. The chuddars are very pretty.'

Jabalpur.—Miss Däuble :—

'We were delighted to get the box some weeks ago. How glad the girls in our schools will be to get the pretty dolls and other presents kind friends at home have sent out for them! they are such nice useful things.'

Amritsar.—Miss Henderson :—

'My very best thanks for the delightful box you sent us. Please give my hearty thanks to all kind friends who have contributed on behalf of my girls and myself, and please let them know that the things gave great satisfaction. The crewel-work is *lovely*, and a good deal of it had been sold before I left Amritsar. With the things that I had put carefully away from our last year's supply, we had enough presents for all the Orphanage girls as well as our own, and a good many for Miss Hewlett's Hospital as well. Our Christmas "Bran Pie" gave universal satisfaction. Will you thank Mrs. Bourdillon for the pretty diary, etc.?—and some kind friend sent me a nice work-bag, and Mrs. Madden a welcome pencil-case.'

Miss Dewar :—

'Will you kindly thank the kind friends who sent us so many pretty things for prizes? One thing which has charmed the little ones here is a baby doll in a cradle. The thimbles, too, have been exceedingly useful.'

Miss Sharp, for Miss Hewlett :—

'The box containing Christmas gifts, and counterpanes for the Hospital, and things for sale, arrived in good time, so that on Christmas Day we had a capital tree, containing plenty of gifts for the sixty or seventy who were present on the occasion, and who seemed thoroughly to enjoy it. We thank very heartily all who contributed to the contents of the box.'

Madras.—Mrs. Satthianadan :—

'I have received the box of gifts which you have kindly sent for our schools this year, and return my best thanks for it. The dolls, work-baskets, Scripture texts, rolls, etc., will be valued very highly by our Schools and Zenanas. It is kind of you to send such useful things, and I feel very grateful for them.'

Amalapur.—Mrs. Subbarayam (a native lady) :—

'The other day I received your parcel containing nice prizes for my school girls. Please accept my many thanks for the Christian love, liberality, and sympathy which prompted you to send the parcel for my girls. I hope you will ever cherish the same love towards my work, and encourage me by letters and gifts.'

Sacheapuram.—Mrs. Kearnes :—

'Thank Miss C. for the box she is sending. We were just wondering how we were to get presents for all the children in our schools, and now I am so glad the box is coming.'

Ellore.—Mrs. Alexander :—

'We received the parcel you so kindly sent last week ; everything came so well. The work-boxes in good condition. They will be so useful to those girls who can work. The pretty scrap-books will be much liked by the little ones. The illuminated large texts will do very nicely for hanging up in the native houses, and I am sure the kind ladies who have done them so nicely will pray for a blessing on the words. The small text-cards by Mrs. Grimké do for distribution. The Telugu text album is beautifully done, and will be so useful in the Zenanas. Please thank Miss P. and all other kind friends for their pretty and valuable presents.'

Palamcottah.—Miss Askwith :—

'To-day I have been to see and examine a Brahmin school ; it is quite striking since I began to visit it regularly how much it has improved. It has always been a difficult school to get on ; the first twice I went I came back quite disheartened. After that, one day I gave each of the girls a little doll. How they did value it ! and ever since, without my telling them to do it, they have learnt their lessons with a will. The next time I visited the school, the children, who knew next to nothing when I went before, knew perfectly 182 questions in the little Catechism, and to-day, three months after, they knew the whole book most correctly, except one child who has been absent a good deal. Then I asked if they had learnt any more Scripture lessons. "Yes," the teacher said, "six chapters in Genesis ;" so I said, "Well, we will try the fourth chapter," and away the children went to their seats for their books, and each brought a copy of Genesis, and found her place, and read verse by verse the story of Cain and Abel, answering questions readily. The little ones afterwards came up for their lessons, and could tell me all about Daniel in the lions' den. Altogether I had quite a happy visit. Before coming away I gave each a little piece of chintz, to make a tiny little bag ; they were very pleased with it. These pretty pieces of

chintz were sent me by friends in England ; though only patterns and waste pieces at home, they are much valued by these little ones here, who have little they can call their own. I shall always be most thankful when any one can send me such scraps. Many thanks for all the pretty things sent out in the box.'

Trevandrum.—Miss Blandford :—

'Of all the useful things sent, the skirts are, I think, the best. They are such a saving of trouble, and make such good reward gifts for our girls. There were actually ninety-eight ! and we are very grateful to the kind friends who sent them, and it is a treat to look at the good material and even work. Please thank the friends who sent forty-six furnished work-bags, very acceptable to my elder girls, who work very nicely now, and understand their value.'

Thus we see that Home work and thought, however insignificant in detail, is most thoroughly appreciated and helpful when the gathered crumbs reach the distant workers. Only let us do all in the Name and for the sake of our Lord Jesus Christ, and we may expect, even for the crumbs, a sure reward.

'His payments are sure and royal,
And rich as His boundless love ;
An hundredfold in the present,
And "life" in the world above.'

We have had two most generous offers about Illuminated Texts in the Indian vernaculars for use amongst our pupils. Miss E. St. B. Holland of Mildmay gives the use of her design of the 'Good Shepherd,' but the cost of printing off would of course devolve upon us. An edition of 50,000, in five different languages, could be done for something less than £50. Will some kind friend purchase this much 'seed' for our 'labourers' to scatter, remembering the promise that 'it shall bring forth fruit' to eternal life?

The second offer is from Mrs. Grimké, thus : £15 worth of her already published Texts for every £5 order for our Indian work. Donations to either of these funds will be most gratefully received by 'THE EDITOR,' 16 *Russell Terrace, Leamington.*

We close with some late news from Burdwan, of which Station we have had no regular Report this year, Miss Mulvany having only arrived there after our Bengal reports were despatched. She now writes :—

'The mission field here seems almost sacred soil, knowing as we do the number of faithful labourers who have sown the seed here, some of whom have now entered into their rest, whilst others are faithfully and earnestly labouring in other parts of our Lord's great vineyard. The name of Weitbrecht will ever be associated with this place, although there are now only a few left who knew him personally, yet his memory is much honoured as being the gifted and devoted missionary who was one of the pioneers in the work here, and the one who consolidated it by erecting a pretty little church, where we still assemble every Sunday. The mission work, from the devastating fever, and

various other causes, has for the last eight or ten years been irregularly carried on ; sometimes no resident pastor here ; yet I think it is a most encouraging fact that, notwithstanding all these drawbacks, there are still some 150 Christians—a little band who are bearing good testimony by their quiet lives to Christianity in this dark place. Truly it may be said, "Their works do follow them." We often hear Mr. Neele, and his sister Miss Neele, spoken of in the houses here, and it is deeply interesting that they always connect with them the "old, old story," speaking gratefully and respectfully of them.

'We opened a school in Kur-beer-Hatta, a small village near this, and soon after a Babu came begging of me to go to his house and teach his wife. He got several other women to join her relations, and now four of them learn together, whilst quite a large audience of women come to listen to the Bible lesson, and are most attentive. I found this Babu had been a pupil in Mr. Neele's boys' school, that he knew about Christianity, and although not a Christian, had imbibed a respect for it, and spoke of the beauty of our Lord's character, although he does not believe in atonement by Christ. One day he came in and said, "You will teach them about the true God." We often find the influence that Christian education has had upon the men in taking away their prejudices, and making them more ready to have their wives and daughters taught the Bible.

'When Miss Hunt and I came here we found a school of Bengali girls that had been well begun by Miss De Rozario. In March of this year there were some 55 names on the rolls, with an average attendance of 48 to 50 girls. There were only three Zenanas open, partly owing to poor Miss De Rozario's constant attacks of fever, which prevented her from visiting them regularly. Now we have 23 pupils in the Zenanas. The school which has been referred to above has changed its character from a non-paying school—it has become a middle-class school, and the girls pay fees varying from one rupee to four annas, according to the class in which they are placed. This is a larger fee than in any other girls' school of the same kind in Bengal. The numbers have decreased to 29 girls—24 to 25 in attendance. Last month we got Rs.14. This month we shall get Rs.17. Miss Mookerjee is the head-mistress of this school, and is an efficient teacher, being able to instruct both in English and Bengali. She has two Bengali girls under her as pupil-teachers—Kulhom and Boshonto—both knowing Bengali well, and English more or less. Although the numbers have decreased, the school is in a more satisfactory state. Then we opened a non-paying school not far off, into which some of the girls who would not pay were drafted off. There are about 12 to 15 in attendance there. If it does not increase, I fear we must alter the position of the school and try another neighbourhood.

'Then there is the school at Beer-Hatta, where Korunomoy, who used to teach in the other school, is. The people in this village care very little about the education of their girls, and consequently the school at present is unsatisfactory, children irregular ; but I hope after a time it will improve. K. also helps me in the Zenanas. We have about twelve Bows all learning in this neighbourhood, and making good progress ; best of all, listening most attentively to the Bible. I have often many to listen to the latter, both in Beer-Hatta and Jogot-Beera, a village further on. Some of our pupils pay three rupees ; others, who learn together, one rupee each. Since our pupils have increased so much, and the funds do not admit of my getting another teacher, Miss Hunt, who studies Bengali most diligently, and is making rapid progress in it, has kindly offered to go twice a week to teach pupils learning English. One of these Bows has a husband who is studying agriculture in the College at Cirencester, sent there by Government. She speaks and writes very well in English, and is most

anxious to know as much as possible. The three learning English are intelligent, clever women. They do not listen well to the Bible, but one is beginning to take an interest. "It is not by might nor by power, but by My Spirit, saith the Lord."'

Let our prayer from this time be—

'Save now, I beseech Thee, O Lord; O Lord, I beseech Thee, send now prosperity.'

THE GIRLS'
Church of England Zenana Missionary
UNION.

MY DEAR GIRLS,—I am going to give you this month a Tale I read in an American Missionary Magazine, *Woman's Work for Woman.* I hope you will like it, and that it will help you to be a little more enthusiastic in your search for information, historical, descriptive, and missionary, about India. It is entitled—

'A GIRL'S THOUGHT OF INDIA.

'"What do you think, Ruth?" said Florence May, a bright girl of sixteen, to her schoolmate Ruth Edson: "my sister Helen is going to marry a missionary, and going off to the ends of the earth, where we sha'n't see her in nobody knows how long."

'When Ruth had expressed amazement and regret in school-girl fashion, she wound up with, "Dear me! couldn't she find any one good enough to stay at home with?"

'"Just what mamma asked her," said Florence; "but now, between you and me, Ruth, I really don't think Nell thought very much about the missionary part of it. She just fell in love with Mr. Elmer, and was sure she couldn't live without him, and felt ready to live on 'Greenland's icy mountains,' or 'India's coral strand,' if he was determined to go to one of those two places. The Esquimaux or the Indian, it was all one to her, I fancy. Her dreams pictured only one inhabitant in either place, and that one was all the sun, moon, or stars the place needed. But when the story came out, Miss Helen was in trouble, I can tell you. Mamma looked ready to faint, and asked her why she couldn't have fallen in love with some one who hadn't such Quixotic notions in his head, and said she was sure there were heathen enough at home to look after. And as for papa—well, papa just raised his eyebrows and looked at her coolly, as he used when she was little and naughty, and said there was no use talking about it, the thing couldn't and shouldn't be; the idea of her going away off to India to live was simply preposterous, and she might as well give it up first as last. Then poor Nell fell to crying, and I could see that mamma half relented, and Nell looked to me to help her out. And I ransacked my brain for something to say, and finally a bright thought flashed into my mind, and I said, 'Why, papa, just imagine—Mr. Elmer is a grand officer in the English army, and is going with his regiment to be stationed at Calcutta or Bombay for a few years; and I have heard there is delightful society among the English army officers, and they have

elephants to ride, and servants before to open the door, and servants behind to keep off the wind, and servants to open and shut their eyes for them if they feel too languid to do it themselves, and—and—why, no end of splendid things, papa; you wouldn't think all that such a hardship; and for my part,' I added, very sturdily, 'I don't see why the Queen's army is any better than—than—the Lord's! so there!' and then *I* began to cry, and ran away to hide myself, for you know I do love Nell to distraction, and though I couldn't bear to see her crossed, I couldn't bear much better to see her go. However, whatever brought it about, papa gave in, and so did mamma, and it 's all settled at last, and Nellie seems very happy."

'"It 's India, is it?" said Ruth thoughtfully. "Of course I know where it is on the map, and I know it 's under British rule, but I must confess I don't know much else about it; do you?"

'"I didn't till now," said Florence; "but I tell you we have India for breakfast, and India for dinner, and India for evening entertainments, till I really believe I know as much about it as a native or the grand army officers stationed there. By the way, I call Nell Mrs. *General* Elmer now, and pretend she is marrying into the army. It seems to have a soothing effect upon papa, and I have dilated upon all the splendours that are to surround her till I think poor papa more than half believes it. I tell you, Ruth, Mr. Elmer has dragged up all those old Grand Moguls, and Caliphs of Bagdad, and Moore's Lalla Rookh, and the Vale of Cashmere, till I declare India glows like fairy-land sometimes, and I fancy I hold Aladdin's lamp, or am present at one of their feasts of roses, or had a hand in building up that wonderful Taj, or am reading out of some of those queer old books that they say are so very, very old."

'"Do stop to take breath," broke in Ruth, "and tell me what in the world the Vale of Cashmere, or Lalla Rookh, or any of those things, can have to do with Nell's going to India on a mission?"

'"Why, nothing special with her going on a mission, only that it 's so very interesting as mere history, and when one is going to live in a country the rest of one's life it is natural to like to know something about it. And then if its history is very interesting, of course it makes one care more for the country, and wish to lift a people capable of such fine things to the best things. Why, honestly, Ruth, I have half a mind to go with Mrs. General Elmer and try my own hand at missionary work."

'Lightly as the girl spoke, Ruth knew her well enough to know that her whole heart went with her words, and that it needed no prophet to foretell her future, for Florence was already an earnest Christian, striving honestly to do the Master's work, with all the girlish enthusiasm stirring within her that should ripen into a beautiful and strong maturity, yet with all the sweet shyness that made her veil much of real feeling under mirthful words.

'But Ruth said simply, "Has it had this effect on Nellie? You said she didn't care much for that part at first."

'"Oh, but you ought to see her now," replied Florence eagerly, adding abruptly, "Older people do make such mistakes about us girls sometimes. Actually, Ruth, they asked her at the Board meeting if she had had this in view all her life, and seemed to think it rather doubtful if they could pass her if she hadn't. Why, don't you suppose the Lord can put a new idea into one's mind or open a new path before His own children that perhaps they never thought of walking in before? I wonder how much 'Fanny Forrester' ever thought of going on a mission before she fell in love with Dr. Judson. And I do believe, Ruth,"—and here the seriousness on the girl's face deepened into a kind of reverent tenderness, and her voice took a low, shy tone,—"I do believe, Ruth, that Christ just caught Nellie with a sort of sweet guile to lure her into her work.

No cold idea of duty, even if it had come to her, could ever have brought her where she is now; but when the Lord just put her hand into another human hand, and said, 'Come *with him* after Me,' don't you see how different it all was? Not that I am going to wait for that," she added, relapsing into her light tone, "but you see I 'm in love with the work already, and needn't go by that path."

'"But, Florence," said Ruth, "the Vale of Cashmere belongs to China or Thibet, I thought, or used to."

'"Yes, used to; but it belongs to India now. One of those Great Moguls captured it. He wanted to make a united India, like united Germany or Italy; but think of uniting a population that has ninety-eight different languages and about a dozen different religions! After the Moguls secured Cashmere they made a summer residence of it, and had manufactures there of gold and silver stuffs, silks and fine muslins, and jewelry, and goldsmith's work; and then those lovely Cashmere shawls, of course you know all about those. When the Moguls held the throne there were forty thousand looms constantly at work making those shawls. And the rose of Cashmere, don't you remember how Moore writes about it? They used to hold a feast in the rose season every year, called the Feast of Roses. You never heard of such magnificence and splendour as those emperors lived in, at least anywhere outside the "Arabian Nights." One of them, Akbar, had a hunting establishment, which consisted of five thousand elephants and ten thousand horses, and on his birthday there was always a grand display of his wealth. The carpets were of silk and gold tissue in his special tent, and the hangings of velvet embroidered with pearls; and the emperor was three times weighed in golden scales, the first time with gold pieces for weights, the second silver, and the third perfumes, and then all these weights were distributed among the spectators. And then they put up such magnificent buildings! This Akbar built a splendid palace and mosque in Agra, and a great mausoleum for his father at Delhi; and the gateways in the walls of Agra were like grand entrances to royal palaces.

'"And only think, Ruth, it was as long ago as that, fifteen hundred and something, that the first missionaries went there. They were from Portugal, and of course they were Romanists; but I suppose they did some good. It was better a great deal than heathenism, and Akbar used to let them hold religious discussions at court once a week with all his learned men, where the Mohammedans and Jews and Brahmins and fire-worshippers and all the rest gave their opinions as freely as they liked."

'"That must have been interesting," said Ruth. "It always seemed to me there was something very grand and beautiful about the fire-worship, and so natural too, where one didn't know the true God. And then the Jews coming in with their ideas of the true God, and wondering how Christ could be God, and the Mohammedans and the Brahmins so subtle and intellectual, why, it must have been splendid," said the thoughtful, intellectual girl. "I wish some of their discussions had been preserved."

'"Oh well," answered Florence, "I don't suppose they differed much from discussions in these days, only it seems so strange to think of it all happening in India and so long ago, and a heathen emperor so much more tolerant of other people's opinions than some enlightened nineteenth-century people. This Akbar, I read, was buried in a great tomb of white marble, so immense that in 1803 it gave lodging to a whole regiment of British dragoons."

'"Oh, Florence!" exclaimed Ruth deprecatingly, as if sure that must be an exaggeration.

'"Fact," said Florence. "Actual matter of history. If you don't believe it, you can look it up, you know, for yourself. But oh, I must tell you about

Akbar's son, the great Jehangir, which means *conqueror of the world*. He had a splendid reign, too; and now, Ruth, just give a guess, whom do you think he married?"

'"Well," said Ruth drily, "not having had the pleasure of a personal acquaintance with either him or his family history, I could hardly guess."

'Florence laughed, but insisted. "Indeed, Ruth, she's somebody you've heard of over and over again, and you really ought to know where she belongs. When I found out I felt as if I had stumbled on an old acquaintance in the streets of Pompeii! Why, she was the very Nourmahal of Moore's Lalla Rookh, and was one of the most beautiful and talented women that ever appeared in the East. Nourmahal means *light of the harem*, or *light of the world*. It is said her influence over the emperor was unbounded, and that few women at a Mohammedan court ever took so large a share in the government. Jehangir used to wear the figures of Christ and the Virgin at the head of his rosary as rather taking precedence of his old gods, and two of his nephews embraced Christianity, with his full approval. And then after him came Jehan —oh dear, I could talk to you for days about it all, and then not tell you half. This Jehan was so perfectly magnificent, there's no end to the splendid things he made. He was the one that had that celebrated Peacock Throne, resplendent with diamonds, and said to have cost £6,000,000 sterling—30,000,000 dollars. They called it the Peacock Throne because its principal ornament was a peacock with a spreading tail, the colours of which were represented by different kinds of precious stones. And then the gardens of Shalimar, celebrated in Lalla Rookh, were constructed by him. I never used to imagine those things in Lalla Rookh were real, did you? But I think the most splendid of Jehan's works was that wonderful Taj Mahal, or tomb of Mahal, his favourite wife. It cost 15,000,000 dollars. Just think of it, Ruth! Oh, if we only had that money now for the mission work! It is said to be the finest edifice in India, and perhaps in the world. It took twenty thousand workmen twenty-two years to build it. I must read you the description of that some time, for you certainly never heard of anything so gorgeous. And the son of this Jehan seems to have been quite as magnificent as the rest. This was the dynasty of the Great Moguls, and lasted two hundred years, and was only ended in the last century; and do you know that in the dreadful Sepoy rebellion, twenty-five years ago, the Sepoys brought forward the last representative of this line and claimed the throne for him? He was banished for his share in the rebellion, and died in 1863.

'And then another such interesting thing, Ruth, is all about the different races and languages, and how they grew and where they came from, and that takes us back and back to a time when there wasn't any history, back beyond the time when Abraham and Isaac and Jacob were living, and all those old people we read of in the very beginning of the Bible. And all their curious religions, and their sharp, subtle, metaphysical ideas—it takes a Solomon to cope with them, as Mr. Elmer told mamma, when she said that a brilliant young fellow like him was more needed at home,—any one could teach the heathen. He said that mamma could have no idea how sharp and bright and keen they needed to be to meet these Brahmins and Buddhists, and one might better say that any one would do at home, and we must send our very best and most talented to the foreign field, else we were like a general putting the raw recruits in the front of the battle and letting the enemy get all the strategic points.

'Another thing is the history of the mission work there. You've no idea a perfect romance it is, Ruth. Why, all that wonderful work of the ns was there, and the celebrated Schwartz, and Gordon Hall, and I don't how many others. And now you know there is so much atheism in India, ien there is that curious organisation, the Brahmo Somaj, you would be

interested in that, Ruth. I was so interested about Joseph Cook's lectures. He has been in India, and lectured there day after day to crowded houses, attracting much attention by exposing the errors of spiritualism, which are gaining ground there; really, I think he is much more needed there than in Boston, and should better have stayed there. Doesn't it seem like a great battle-ground, Ruth, and don't you feel as if you'd like to put in a small six-shooter, provided, of course, you had or were a six-shooter? But oh, Ruth, there are thousands and thousands of things I could tell you still."

'"Please don't," said Ruth. "Let me digest a few of these first. Remember you've had breakfasts and dinners of it all for weeks; you can't expect me to take it all in at one meal."

'"Especially," added Florence, "as you never run any risk of mental dyspepsia, and are never satisfied till everything is thoroughly digested. You'll have to think this all over very carefully, I suspect. Really, Ruth," she burst out energetically, after a moment's silence, "is there any reason why you and I shouldn't go?"

'"Go where?" said Ruth quietly. "You jump about so from one thing to another, it is impossible to tell just where you have landed at this particular moment."

'"Oh, come, Ruth, don't dodge the question. It 's fairly before you now, and you've got to say yes or no."

'"I haven't got to say it just this minute," said Ruth, "and there are many things to be considered. I don't know that I have any missionary stuff in me; we 're not all made of the same kind of cloth, you know, and people don't do kitchen-work in satin dresses."

'Florence hesitated. Eager and impulsive as she was, she didn't always tell her whole heart even to Ruth; but, after a shy pause, she said, "Well, dear, I may as well tell you how it lies in my own mind. I haven't much but my own self to lay on the altar, but if that 's all I have, it 's all I 'm asked for, and I think the dear Lord understands about it. He knows that I am young and happy and full of life, with my life before me, and my future full of sweet day-dreams and plans and hopes, like all young girls; and if with all my heart I just lay these plans and hopes and bright pictures over into His hands, giving up the foolish dreaming for one fixed purpose of work for Him, I know He will accept it tenderly as the best I have to offer, and it will be sweet and fragrant to Him, and so He will give me His peace; and, Ruth, I *think* it will be India!"

'"Accepted in the Beloved," said Ruth tenderly, and kissing her friend, she added softly, "And *I* think it will be India."'

MRS. HERRICK JOHNSON.

BIBLE QUESTIONS FOR JULY AND AUGUST.

I. Quote from memory the passage in which Jesus first foretells His Sufferings and Resurrection (the passage may be searched out and read over, but should be written without an open Bible at hand).

II. Relate the story of our Lord's Transfiguration. What does St. Luke tell us which is not mentioned by the other Evangelists?

III. Find and give the references to each time when clouds are spoken of in reference to the incidents in the life of Jesus.

IV. Explain as fully as you can the teaching in the miracle of the Tribute-Money (Matt. xvii. 24-27).

V. Illustrate from the Gospels and from our Lord's own words the following paragraphs in our Church Collects:—'O God, whose blessed Son was mani-

fested that He might destroy the works of the devil, and make us the sons of God, *and heirs of eternal life;*' and 'In knowledge of whom standeth our eternal life.'

VI. Relate the miracle of the death and resurrection to life on earth again of Lazarus. (Juniors to give the narrative only—seniors the many great and wonderful lessons Jesus intended His disciples to learn thereby.)

Notices of Books, and Miscellanea.

Bashanta.

CHAPTER XIII.—NEW LIFE.

THE days passed away peacefully. No one understood the change that had come over Bashanta, but they thought that she must be very happy. Kâmini was now getting a big girl, and it was time to think about her marriage, for she was nearly ten years old. Like Prasanna she was very fond of Bashanta, and since Bashanta had been teaching her and reading with her, she had begun to bear Prio Nâth's teasing so patiently that he left off doing so, because he gained no pleasure by it. Harâni also gained by this change in Bashanta, for when anything had vexed or made her angry, Bashanta would try to comfort and help her. 'What has happened to the youngest Bow?' (wife), said Bâmâ Sundari and Prasanna in astonishment. 'We never see her doing anything unkind to any one. She never reproaches the gods, nor cries for her son.'

One day Prasanna said to her, 'Little Bow, you never worship the gods now, nor help us to bring the flowers and fruit.' Bâmâ Sundari, who overheard this speech, said, 'Let her alone; she understands what she is doing;' for Bâmâ Sundari's keen intellect had detected that Bashanta had lost faith in the Hindu religion, though she did not care to consider whether Bashanta was right or not.

About this time an event occurred at Gopâlpur, which put the whole village in an uproar. Several wealthy people had left off doing puja and had embraced Brahmoism. They worshipped the one God. They thought it would be a bad thing to break their caste uselessly, but they were trying gradually to throw off its fetters. And now a widower, son of one of these families, was said to be about to marry a widow.

The would-be bridegroom's name was Bhuban Mohan Gunga Upadhaya; he was twenty-two years of age. At the age of eighteen he had been married to a child of eight, and after two years his child-wife had died. Both he and his father held the new opinions, so they were not anxious for his speedy remarriage. In a house near to them there was a widow, aged sixteen, whose husband had been dead five years. She was beautiful, and had had some edution, and was like Bhuban Mohan in her devotion to knowledge. He had often caught sight of her, and at last proposed to his father that he should marry her. Although there had been many such marriages, the difficulties in the way were very great. But when at last they were all overcome, and it was announced that a marriage had been arranged between Bhuban Mohan and Mukta Keshi, the news spread on all sides like fire in a forest fanned by a strong wind. Nothing else was talked about.

Some disapproved, and said, 'We will have no intercourse with those two families; we will neither converse nor eat with them; they shall be to us as those who have broken caste.'

Others said, 'Let them do as they please. They say that there is nothing in our Shastres to hinder widows from marrying, and that it is not a sin at all. But, however that may be, we will not be mixed up in it.'

A few people, very few, approved of the marriage, and they wished that the new custom would become universal.

This topic was discussed in the Pandit's house. The Pandit and his brother did not approve of the new custom, but Prêm Châd spoke strongly in favour of it. Bâmâ Sundari had great faith in her son's wisdom and cleverness, and when he expressed approval of any new custom, she generally adopted his opinion. Thus it was that the women in the Zenana took pleasure in hearing all about this intended marriage, and made many excuses for sending Harani to the various houses to hear what was said about it; and they waited eagerly for her return, when they could ply her with questions.

At last the wedding day arrived. The Pandit, with his family, and many others, had been invited. The women were exceedingly anxious to know whether they would be allowed to go. And when, after much thought, the Pandit made known his will that they should go, their joy knew no bounds. Bâmâ Sundari and Prasanna stained their feet with red, and put on purple saris and numerous ornaments. Bashanta wore no ornaments, and was dressed in a plain white sari. Her unadorned arms, nose, ears, and neck were in sad contrast to the fine clothing of her sisters-in-law. But nevertheless the beauty of her character was sufficient adornment for a queen. Little Kamina wore a coloured Dakka sari and a few ornaments, in which she looked very beautiful. They were all carried in a palki from their own rooms to the women's rooms at Mukta Keshi's house, where they at once began to ask Mukta Keshi's mother what she thought about her widowed daughter's marriage. She made the same answer to every one: 'It is her father's wish. He is a wise man, and he says that there is nothing in the Shastres to forbid it. Bhuban Mohan is like my own son. What more can I say? My daughter will be very happy.' Although the bride was too bashful to speak, a glimpse of her face was sufficient evidence of her happiness.

The ceremonies were like those at all other marriages, and everything was very well done. The women and the men feasted each in their respective places, and nothing was wanting to enhance their enjoyment.

Many people had been invited from Calcutta, and amongst them Prêm Châd's great friend. Their friendship, commenced in boyhood, had increased with their age; and one desire inflamed both their minds,—they were both earnestly seeking something better than the Hindu religion, and unknowingly helped each other to find the Truth. And it is a surprising fact that without help from any one, they found the True Wisdom, and rejoiced in the riches they had found. They had now met at this wedding, and it formed the topic of their conversation. Prêm Châd's friend was twenty-five years of age, and a widower. His young wife, aged eighteen years, had died two years before. He had loved her fondly, and had educated her and made her a fit companion for himself. One after the other their two children had died, and his wife had died after giving birth to a little daughter, who lived. She was a beautiful child, and was being brought up by her grandmother. His family wished him to marry again; but he was unwilling to do so. However, this wedding at Gopâlpur made him think, 'If I can find a young and educated woman, even though she should be a widow, I will marry her.' And in the course of their conversation he mentioned his resolve to Prêm Châd, who at once said—

'My little aunt would be just the wife for you.'

'Is that true? How old is she? Tell me all about her.'

'She is now twenty-four, one year younger than you. She can read and write, and is very good-natured.'

'Is she good-looking?'

'Yes; I think she is beautiful.'

'Can I see her in any way? Is she on the verandah?'

Prêm Châd looked up, but could not see Bashanta; so, after thinking a little, he wrote on a piece of paper: 'I have often spoken to you about my friend, Bishwa Nâth Chattopadhaya. He is talking with me now; and if you look into the garden, you will be able to see him.' He sent a little boy to Bashânta with this note. She went at once to the side of the verandah, and stood looking at Bishwa Nâth for a few moments; but directly he looked up she turned away. So he only got a glimpse of her face; but even that was enough to delight him. He said to Prêm Châd: 'You are right; your aunt is very beautiful. Do you think that your father and uncle would give her to me in marriage?'

'I cannot tell; but when this is over, ask my father.'

(To be continued.)

Extracts from Proceedings of Committee.

25th April 1883.—Reported receipts from 1st to 24th April, £750, 19s. 2d., including the following sums for China: Rev. E. and Mrs. Hollond, £40; Mrs. Chapman, £10. Confirmed the appointment of Miss Swainson to be Superintendent of the Alexandra Girls' School at Amritsar, to fill the vacancy caused by Miss Henderson's retirement.

Miss Highton was introduced to the Committee on her return from Calcutta on furlough, and gave interesting details of her work, and of the excitement caused at Arndul by the proposed baptism of a Brahmin widow, which had led to a large number of families having declared themselves as desirous of instruction.

6th June 1883.—Presented financial statement. Receipts since 1st April, £2088, 19s. 9d.; disbursements, £2931, 16s. 6d.; balance in bank, £6003, 11s. 2d.

Nominated the Sub-Committee of Finance—Candidates—Publications and House, in conformity with Regulation VIII. (for names see pink pages).

Miss Blandford, Miss Branch, Miss Macdonald, and Miss S. Oxley, were introduced to the Committee on their return from their respective fields of labour, and gave interesting details of the work at Trevandrum, Jabalpur, Palamcottah, and Madras respectively; the ladies were then commended to God in prayer by the Clerical Secretary.

Resolved that Miss Mitcheson, Miss Hœrnle, Miss Krapf, and Miss Van Heythuysen, be assigned to the North India and Punjab Missions, and that Miss Harding's offer to join Miss S. Mulvany in the Mohammedan Mission in Calcutta for six months, without salary, be gratefully accepted.

Resolved, that as the opinion of all the Punjab friends is so strong on the imperative necessity of sending out a trained teacher at once for the Alexandra School to assist the Superintendent, every exertion be used to find a lady for the post.

Read letter from Miss Smith from Kashmir, dated 11th and 20th April, urging the Committee to take up work in that country. Resolved that in the present state of the finance, the Committee regret they are unable to extend the work to Kashmir.

Read letter from the Rev. F. Baring, dated 30th April, reporting the completion of the house at Batala *within the estimate.*

INDIA'S WOMEN.

VOL. III. SEPTEMBER—OCTOBER. No. XVII.

'Light to them that sit in Darkness.'

THE gloom had fallen on my life, and all
The brightness of my day was quenched and gone;
Hope's cheering beams had faded, and my heart
Was sinking in the anguish of despair.
Lonely I cried, 'Not into light, O Lord,
Not into light, but into darkness drear
My soul Thou bringest; silent I am laid
Deep in the darkness; I am sore afraid.
Lonely I go, nor brighter rays appear.'
Thus as I mourned, I saw a gleam which broke
Athwart the darkness, and I raised my eyes
To meet a wondrous Form that hovered near,
A mystery of Light, from head to foot
In living glory clothed. 'Weeper, arise,'
He cried, 'and see the glory of the Lord.'
I followed, trembling, for His voice I knew,
A voice that roused a half-forgotten chord
That once in happier days thrilled sweet and true.
I followed, and He led me to a land
Where midnight reigned, darkness which might be felt.
I looked to earth, dimness of anguish lay
Before my sight, and clouds of trouble pierced
With sounds of woe, that bore my soul away—
'We wait for light, behold obscurity,
For brightness, but we walk in dark despair;

At noonday still we stumble as at night,
We stumble as the blind who cannot see;
Dark is our light, like midnight is our day.'
I heard His voice, 'Behold, I say to thee
This land of darkness where the light is dark,
This land is thine, I lay it on thy soul.'
'Stay, Lord,' I cried, 'Thou art the heavenly Light,
The Light of all the world; who followeth Thee
Shall never walk in darkness, but shall find
The light of life. Then bid the darkness roll,
To the whole world proclaim, "Let there be light."'
'Not so,' He answered; 'true, I am the Light,
The Light that shines in darkness, but the world
Is sunk in sin, and knoweth not that Light.
Its deeds are evil, it abides in night
To hide them from Mine eye, Mine eye that knows
No shade of difference 'twixt the light and dark.
But in thy heart the glorious light hath shined—
Shined out of darkness in the face of Christ,
Shined in the knowledge of thy sins forgiven;
Show forth the praise of Him who called thee forth
Out of the darkness to His marvellous light;
Yea, let thy light so shine before the world,
That it may glorify the God of heaven.'
'Saviour,' I cried, 'behold! the night is long,
The darkness deep, the shades are gathering fast;
My soul is weary with the coming strife.
What hope is there that light shall dawn at last?'
Sadly I murmured, but the words were lost
In trumpet tones that thrilled my inmost soul,
And broke the clouds that lay before my eyes,
While on my heart the heavenly music stole.
'Arise,' they sang, 'the darkness is far spent,
The day's at hand, thy light is come, arise.
Thou land of darkness and the shades of death,
On thee the glory of the Lord hath risen;
Darkness hath covered thee, yea, hopeless night
Thou mournest in the terror of the prison.
But now the day-star shines, the morning breaks;
Arise and shine as children of the light;

The clouds disperse, the shadows flee away,
The morning dawns, a morn that knows no night,
An everlasting sun that goes not down.
Ended is darkness, past is sorrow's day;
Thy God shall be thy life, thy light, thy crown.'
The song died slowly, and His voice again
Took up the burden: 'Wilt thou still refuse
My pleading? wilt thou also go away?
Undo the burden, let the oppressed go free,
Then shall thy light rise in obscurity,
Then shall thy morn awake, thy night be day.'
'Master,' I cried, as at His feet I lay,
'Lord, I am Thine, I take what Thou shalt choose.'
Sweetly He answered, 'Child, My strength is thine;
Trusting in Me, thy power shall increase;
Go forth, for I have called thee, fear thou not!
I promise light to those that bear My light
To them that sit in darkness, joy to those
Who guide their feet into the way of peace.'

M. B. W.

Helpful Words.

Addressed to the Conference of London Secretaries (C.Z.M.S.), May 17th, 1883.

'Draw nigh to God, and He will draw nigh to you.'—JAMES IV. 8.

ONE of the most condescendingly touching expressions used by our heavenly Father in speaking to us His children has been often in my thoughts in prospect of this gathering. It is the invitation to us to do as our Lord Jesus Christ Himself did,—draw nigh to God. Jesus drew nigh to God His heavenly Father, and God drew nigh to Him, His own beloved Son. Herein lay the secret of Christ's strength, of His ability for the work He had undertaken, and surely here lies the secret of *our* strength, of our power in His service.

This wonderful expression seems to combine counsel and command, and to connect both with deep, almost mysterious, privilege. Draw nigh to God, not only as the centre of all spiritual blessing, but for everything included in the large circle of our daily life and work, with every duty and

trial therein embodied, and it gives an assurance of grace and wisdom for each. Let us not shrink, then, from taking this highest of all standpoints, in the details, even the most minute, of our own special sphere of service.

Is not drawing nigh to God the very expression which describes the soul's attitude towards Him culminating in prayer, and embracing our entire life, with each separate and united desire that arises within us, as we pursue the activities and engagements of our various occupations? Surely, then, 'Draw nigh to God' is a word of cheer and sweetest welcome to you, beloved friends, from *Him*, on the details of whose work we have met to confer.

And then our kind and gracious Father does not stop with this combination of command and invitation to 'draw nigh to Him,' but adds to His word of welcome into His own presence an assurance that greatly increases and deepens its value:—And *He*, even God, will draw nigh to you. The soul draws nigh to God, and God draws nigh to the soul. It sounds at first like a precept, but it is in point of fact a most encouraging promise; and when, in conscious weakness—that conscious weakness which is the secret of all human strength,—we contemplate our work and its requirements, we may fall back on this word of promise with the most perfect certainty that it will be abundantly fulfilled. It is, so to speak, *an open secret.*

When tempted, therefore, to allow hindrances and disappointments, people and circumstances, to come between us and God, and our work for Him, let us remember this, His word of grace to us. Let us place HIM between ourselves and those with whom we may come into contact, and the work we have to do, and thus gain confidence. We shall then, spite of chilling and adverse influences, go forward in light and love, for God, who fulfils His promise in drawing nigh to us, is light and love, and will shed it abroad within and around us.

Is not this indeed the open secret of all happy service, and of all real success in work for Him?

What a blessed thought, dear friends, that no command is given us in God's Word, no duty enjoined for us to fulfil, for which He has not provided us with a promise to supply to us His own enablings.

As we use the petition, 'Give us this day our daily bread,' let us not forget that a very important part of this gift is permission to enter continually into the secret place of the Most High, there to receive the nourishment we need to sustain our inward life and renew our spiritual power and energy for service. May we not call this the *Royal Road* to success in work? for indeed there is no other.

We may be abundant in effort, gifted with natural powers in an eminent degree, but both these combined are impotent to produce genuine spiritual results, unless we draw nigh to God, and He draw nigh to us.

May we add, that in thus drawing nigh to God, self will be hidden, and we shall learn the meaning of that veiled service, to which the prophet Isaiah alludes in his sixth chapter? We shall also learn with him to feel and confess, 'Woe is me, . . . I am of unclean lips,' having seen the King, the Lord of hosts; and like the prophet, after the touch which cleanses, we shall gain courage to respond to His voice, inviting us to increased zeal in service, and to add, 'Send me' to do Thy bidding, to fulfil with renewed ardour those duties on the path of service Thou hast Thyself marked out for me. M. WEITBRECHT.

The few 'Helpful Words' which follow are from our valued friend Mrs. Pennefather:—

'The Lord is my strength and my shield; my heart trusted in Him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise Him.'—Ps. xxviii. 7.

This comprehensive verse brings before us the threefold experience of one who has accepted and recognised the Lord as his 'strength and shield,'—a trusting believer is bearing witness to the faithfulness of Him in whom He has confided, the needed help has been given, and the heart's rejoicing tells itself out in songs of praise.

But while the testimony is thus individual, we may venture to say it is also universal in the Church of God. Each one who has *trusted* will surely say, 'I am *helped*,' and the heart, conscious of this timely help, will follow on with its joyful resolution—'In my song will I praise Him.'

The whole history of a Christian's life may thus be summarised—'*Trust, help, praise.*' Whether it be the isolated one in lonely suffering, or the active labourer in crowded thoroughfares, the humble Bible-woman at home, the honoured missionary in distant fields, or those engaged in helping to sustain her efforts, all can take up the same language, and in the repeating of it stimulate others to a stronger confidence. The least experienced believing worker among us to-day may say with the prophet, 'Thou wilt perform,' while the most experienced will testify with adoring thankfulness, 'Thou hast performed,'—or, like Solomon, we may assert the great truth, 'Thou which keepest covenant,' indorsing it, as he does, at the same moment, by the fact, 'Thou which hast kept that which Thou hast promised and spakest with Thy mouth, and hast fulfilled with Thine hand' (2 Chron. vi. 14, 15).

May not our three words—*trust*, *help*, *praise*—standing thus in connection, be a *life-long lesson* for the dear friends who are looking with trembling hope on the duties before them in their secretariat work?—The trust which in consciousness of utter inability casts itself on the ability of Omnipotence, the unfailing help which calls forth the rejoicing song of grateful praises.

The words are unlimited in their adaptability. *Trust* may be exercised in every variety of circumstances, and *help* will meet every possibility of need. Faith may look upward in the little difficulty and suffering known only to ourselves, or in some great emergency when many are pleading for us, and the 'help from the sanctuary' will, in either case, alike testify to the faithfulness of our God. And because this trust may at all times be exercised, and the help in some form or other will be surely experienced, therefore our lives will ever be furnishing fresh songs of praise, and their story will be told in the words of the Apostle, 'who hath deliver who doth deliver, in whom we trust that He will yet deliver.' And this habitual contact with God must imply a close walk with Him. The friendship of the Holy One and constant intercourse with Him must result in holiness of life. As we look into His face, and listen to His voice, His Will will become dearer to us every day, and 'we shall be changed into the same image from glory to glory, even as by the Spirit of the Lord,' and then surely the sanctified vessel will be the vessel 'meet for the Master's use,' and the workman abiding in His Presence will be the one who 'needeth not to be ashamed.'

C. PENNEFATHER.

The Women Workers of the Bible.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XIII.—AN UNNAMED WORKER.

THERE are some women workers among us who are unknown, and some well known. Some are quietly doing what seems to be a little and a very ordinary work. You never hear of their doings. No magazine chronicles their toils or tells of their failures or successes. Perhaps the happy result of their hidden labours is seen and acknowledged in the good that others do; but it is never traced to its source. So the first mover in the work gets no praise. She never sought it. Her name is not even known. And now that she is with Christ, I am sure she has no ear for human praise.

'The Master praises. What are men?'

Such an one was the mother of Israel's greatest king. It is very remarkable that we do not know the name of David's mother. The histories of Kings and Chronicles make no mention of her. There is not in them the slightest allusion to her. This is the more remarkable when we remember how carefully the names of the mothers of many of Israel's kings are preserved to us by the Holy Ghost. The sacred writers pause in their records to say of one and of another, 'His mother's name was—'

But David's mother is never named. I think there is a reason for this. The silence of Scripture is often as instructive as its speech. And the silence in this case is emphasised by an allusion which David himself twice makes to his mother.

He speaks of her, for who can forget a mother! He speaks of her to God. I think that she had then passed away from the scenes of earth. Happy memories of her lingered in the heart of her youngest son. He thought of home. And home memories, as we grow older, are very dear. But the chief thing he remembers is that his mother was the 'handmaid' of the Lord. There is an air of praise, I think, in his holy psalm-words, when he bows before his God, and tells Him of his mother, she was 'Thine handmaid.'

How did he know this? It is not difficult to know. Mother, teacher, worker in the mission-field, those to whom you speak know very well whether or no you are real.

I do not read that David remembered any of the loving words his mother spoke to him. But he remembered her life. Her daily doings in the house had not lost their influence. Nay, it is not so much the doing, as the manner of the doing, not so much the work, as the spirit and tone of the worker, which makes the lasting, often the saving, impression. David does not say what his mother did, but that she did it unto Thee. She was my mother. I thank Thee for this. But I praise Thee more for this—that 'I am the son of Thine handmaid.'

David seems to exult in this, that he was the son of a godly mother. I do not wonder at this. I am sure, as we grow older, those who have this high privilege will value, more than any other inheritance, the memory of a mother's devotion to God.

In more senses than one, I gather, was David the child of the Lord's handmaid. '*I* am Thy servant,' he says. And how was this? Ah, he seems to say, '*she* was Thy servant.' He more than hints that he owed also his spiritual life to her faithful monitions.

I should wonder more, then, if he had not lovingly remembered her. Precious as are the memories of a mother's tender care, I am sure there is

a higher, a yet more loving and grateful memory than even this. Who can forget the hand that first pointed him to Jesus, the lips that first told him of His love, the servant-life, often (thank God) the handmaid-life, which by its silent eloquence confirmed the words of grace?

Unseen worker, it may be in some hidden-away village, or in some far-off mission station, work on. After your work is done, spiritual children will remember you, to praise God for you, and to declare before God, 'I am Thy servant,' for she was 'Thine handmaid.'

A godly man, once a wayward youth, said to me, 'We did all we could to vex the lady who taught us. But when I saw her come into the room with her eyes wet, I knew where she had been, and I couldn't stand her tears.'

I know not that that worker ever heard of this. But 'he that goeth forth and weepeth, bearing the precious seed, shall doubtless come again with rejoicing.'

I think it is healthier for us often not to know the issues of our service. Better it is for us sometimes to be, as David's mother, unnamed. Our record is on high. We work, not for human praise, but for God's glory. We are sustained in our work, not by published pages, but by God's promises; not to appear in periodicals, but that, without regarding human praise, we may say, 'At our gates are all manner of pleasant fruits, new and old, which I have laid up for Thee, O my Beloved.'

'Thine handmaid's' work was not in vain. Her son 'was a man after Mine own heart, who shall do all My will.' I know now by whose hand that holy will-doing was fashioned. I see who was used by the Holy Ghost in ordering the mind of this honoured servant of God. Her name is not written here. But she worked on. And even now we will 'praise her in the gate.'

Have you ever felt sore when your work has not been reported? Have you ever felt yourself buoyed up in your work by the hope that it may some day be worthy of record? Have you never wished that your name may appear in the periodical which registers the labours of the servants of God, so that your friends may praise you or speak of you? Think not of this. But if you should perchance feel sore, search the well-filled registers of Chronicles for the name of David's mother. The Holy Ghost is silent. But think how her spiritual child bowed in his closet before God, and said, 'O Lord, truly I am Thy servant; I am Thy servant, and the son of Thine handmaid.'

I thank God that He by His Spirit has recorded thus much at least of the woman-worker whose name is not known among us.

Sowing and Reaping, or Labour in the Field.

A PARABLE.

MARK IV. 26-29.

'And He said, So is the kingdom of God, as if a man should cast seed into the ground;'

('Not slothful in business; fervent in spirit; serving the Lord.'—ROM. XII. 11.)

'And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.'

('I would have you without carefulness.'—1 COR. VII. 32.

'For so He giveth His beloved sleep.'—PS. CXXVII. 2.)

'For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.'

('God that giveth the increase.'—1 COR. III. 7.

'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'—JOHN III. 8.

'Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.'—1 PET. I. 23.)

'But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.'

('And did yield fruit . . . and brought forth, some thirty, some sixty, and some an hundred.'—MARK IV. 8.

'So shall My word be . . . it shall not return unto Me void.'—ISA. LV. 11.

'Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient: stablish your hearts: for the coming of the Lord draweth nigh.'—JAMES V. 7, 8.)

MADRAS.

Zenana Missionary—	
Hindu Work, ...	MISS OXLEY, 1876
Mohammedan Work, ...	MISS L. OXLEY, 1876
Assistant Zenana Missionary, . . .	*Miss Franklin.*
" " " . . .	*Miss Tuke.*
" " " . . .	*Miss Scott.*
Black Town Work—	
Superintending Missionary (Hon.), .	MRS. SATTHIANADHAN.
Assistant " . .	*Miss A. Satthianadhan.*

IN giving our reports of work which follow, what shall we say as introduction? What indeed can we say, except the earnest desire that they

may stir Home hearts and hands to the prayer which is work, and the work which is the prayer

'Thy Kingdom come'?

Miss Oxley's Report—Hindu Work.

'The work amongst the Hindu women of Madras is going on satisfactorily. There has not been much change in the number of Zenana pupils since I wrote my last report, but it is with great thankfulness I am able to say that I see a decided change in many of their hearts. One dear girl, whose heart the Lord has touched, has married, and gone to Pondicherry. She has been reading with me for four years, and has always been very affectionate and anxious to please me, but did not care about the Bible, and could not remember from one week to another what I taught her from it. I often told her I was surprised and grieved to find she could remember a new English lesson, or a new knitting pattern, and yet forget the accounts I read to her of the kind loving things our Lord did when He was in this world. She only smiled at me in a shy, apologising manner. But now she loves the Bible more than any other book. Last Christmas I took her to see an exhibition of needlework and other things done by native ladies. In looking over a book of designs together, we came on a god. She immediately shut the book, and said, "Oh, that is not right." I said, "What is not right? has he not got the right number of legs, or too many arms, or what is wrong about him?" She said, "Oh, he is correctly drawn, but he is not God. I do not like to see him. There is only one God, and that is Jesus." A few days after this came my regular day for visiting her, but it was a Hindu festival, and most of my pupils were taking a holiday. However, I thought I would go and see Chinnamal, as she lives near us, and a good distance from any temple or tank. When I arrived at her door, she came to meet me as usual, but I sat still in the bandy, and called out, "Will you read to-day, Chinnamal?" She answered, "Yes: why not?" I said, "Because it is Poujah, and the other ladies are none of them reading." She said, "Oh, I do not keep Poujah; I am the same as you are." I got out then and went into the house. I told her I was glad to hear her say she did not keep the heathen festivals, but she must not say she was the same as I am, because I own before everybody that I love Jesus, and try to obey and follow Him, while she is afraid of telling anybody but me and Alice Franklin and the Bible-woman that she loves Him. I then read with her what Jesus says about confessing Christ before men (Matt. x. 32, 33), and also several verses in Isaiah of encouragement to those who are afraid. After this we had very interesting Bible lessons and conversations every time I went to see her. One day I found her looking very sad and unhappy. She would not tell me for a long time what was the matter, but at last she told me that her father was going to make her marry a man whose family did not like the Bible, and would not let her read it. I said, "Well, Chinnamal, what will you do? You know a good many verses by heart; you can think about those: they cannot take them out of your heart; and you can pray to God." She said, "Oh, I must read the Bible. If they will not let me read it when they are awake, I will wait until they are all asleep at night, and then read it." Poor girl! my heart bleeds for her. She is an only child, and has always been so much made of by her father, who is a rich man and denies her nothing, that persecution and unkindness are new and strange to her. She looks so patient and sad. I want you all to remember her in your prayers. When I went to say good-bye to her

before leaving India, I read the 14th chapter of St. John to her. I am afraid I shall not see her again, as she will have gone to Pondicherry by this time.

'In my last report (page 258) I mentioned the case of the wife of a Brahmin convert who said she would never be a Christian. But "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," etc. One Sunday her husband was reading with her John xv. After he had read from the 9th to the 14th verse, she said, "This Jesus is my Saviour too; I should like to be a Christian and be baptized." Her husband sent for me, and oh with what joy did the husband and wife, Paranjothi and I, kneel down and thank our prayer-hearing God for having answered the petitions we had made in that house and elsewhere that the Holy Spirit would open the blind eyes of our sister! Arrangements were soon made for her baptism, but I am sorry to say it could not take place before I left Madras. I had hoped an account of it would have reached me before sending in my report, that I might have told you about it, but I am sorry to say I have not got it yet.

'One of my pupils, Maharajah Velliammal, was reading one day in the Zenana Reading-book about the folly of worshipping idols. She read, "Children get some earth and stones, and make them into shapes, and say, 'That is a man, this is a woman, that is a horse; and so they play and have fun.' Some men and women do the same. They get earth and stones, or gold and silver, and make it into shapes, then they say, 'This is a god, and that is a goddess, and then worship them.'" This amused her very much, and she laughed merrily. I said, "You laugh at these gods, and yet you worship them; how can you?" She said, "I do not laugh at my gods, only at the funny things English people say about them." I said, "But if you said anything funny about my God, I should not laugh, I should be very sorry, and also very angry; if these funny things can be said about your gods, and you can laugh at them, how can you possibly worship them? it cannot be right." She said, "*I* did not make the gods, did I?" I said, "No, I know you did not, but the Bible says those who worship idols are as bad as those who make them." Then I turned to Isaiah xlv. 21, 22, and read to her, "There is no God else beside Me; a just God and a Saviour, there is none beside Me," etc. Then I turned to Revelation, and said I would read a bit to her that I had been reading to myself that morning at home, and, as I read, I thought of her, and made up my mind she should hear it too. She said, "Why did I think of her when I was at home?" I told her, "Because I wanted her so much to know and love the true God, or I should never see her in heaven;—that her baby is there now; that I should go to that beautiful, happy place after I died, and that I should look for her, and be very sorry if she were not there." She was sitting on a low seat close to me, and her little boy was standing leaning his head on her shoulder. She is a very affectionate mother. I said, "I want you and this little boy, and your mother, and husband, and all your relations, to love God, and be happy in this world, and go to heaven when you die." Then I said very earnestly to her: "Don't let this little child be brought up to worship idols; you know it is wrong; teach him about the true God." She turned to me with the tears in her eyes, and her mouth quivering, and said, "Take him home with you and teach him."

'The children in the three Caste Girls' Schools are getting on nicely. Two of the schools passed a good Government examination last year, but the third failed. It was small, and poor in every way, so we thought it desirable to move it a little further away from the Maharajah's school, and it is doing better now. The Maharajah's schools are very large and prosperous. They were begun in 1872, and there are now 524 girls receiving instruction in them. At

their anniversary this year the Hon. Justice Muthisami Aiyar, C.I.E., made a very good speech. If I give a few extracts from it, it will show what the Hindu gentlemen wish to have their girls taught; they want education, but *not* religion.

'He urged upon Government the necessity of training caste girls as teachers. In speaking of the subjects to be taught, he said: "To insure a kind reception, it is necessary that ample provision should be made for imparting instruction on general morality, and carefully eschewing at the same time all dogmatic religious teaching." Again, later on, he said, "Care should be taken to avoid any unnecessary and offensive conflict either with the ceremonial law which directs that ceremonial repasts be prepared by the lady of the house, and offered by her husband to the gods and guests in company with her, or with the popular feeling that, as it is difficult to foresee what position a girl may happen to fill in after life, no training is good for them which generates a neglect of the indispensable duties of the house. This conflict may be avoided by directing attention in a general way to the importance of a practical knowledge of such duties, and enabling the girls under education to realise in a liberal spirit the principle underlying the ancient Hindu law, that they are to join and assist their husbands in the discharge of their duty, and to include in the conception of duty social and other duties of the family in addition to religious observances." Towards the end of his speech he said, "Our thanks are due to the many European ladies, both in and out of this hall, who have laboured, and are still labouring, to raise the women of this country. I know of no spectacle lovelier and nobler than that of English ladies struggling to raise the status of women in a foreign land, from motives of sisterly charity and sympathy, undaunted either by social difficulties, or caste prejudice, or unappreciating apathy, which, though due to ignorance, is akin to ingratitude." O how I longed to get up and tell him—Sisterly charity and sympathy alone would never bring us, it is the very thing you want us to leave out of our teaching which brings us here. *Insist* on our leaving it out, and you take away the only motive strong enough to induce us to leave our country and relations. *Insist* on our leaving it out, and not one of us will enter your houses. But I knew well he did not only refer to Zenana teachers, but to the wives of the Government officials, many of whom were there, and who, sad to say, agree with him that religious teaching should be avoided. It seemed to me very awful that people to whom God has revealed Himself as the Light of the World should agree with the poor Hindu, that he, and his fellow-countrymen and women, should be left in their darkness. How it makes us try to double our efforts and prayers! If Hindu gentlemen can get education without religion for the women and girls, they will have nothing to do with religious teachers, and Government not only provide good schools, but they are now also sending non-religious teaching teachers into the Zenanas. The doors we have so long been trying to open are being entered by people who, in satisfying the gentlemen in giving the secular instruction they want, are preventing those from entering who would also take with them the "Word of Life" which alone can satisfy the soul of every human being. But He whose command we are obeying in preaching the Gospel in India, can give us favour in the sight of the people, and it is in His omnipotent power we trust.'

Miss Lillie Oxley's Report.

'On my return from England in March last I found my work going on steadily and satisfactorily under the supervision of my sister, assisted by Miss Tuke and Miss Scott.

'I have been much struck with the great changes that have taken place amongst the Mohammedans of Madras during the past six years—changes which, I thankfully remark, are all, or nearly all, for the better. Six years ago the work here was only just begun, and on every hand we met with opposition; the Bible was a forbidden book in nearly all Mohammedan houses, and though we were often cheered and encouraged for a time by receiving invitations to visit and teach in the houses of different gentlemen, they were almost invariably closed against us when we made it clearly understood that nothing would induce us to visit them without giving instruction from the Bible. It often made us very sad to think of the ladies in those houses who were thus denied the "Word of Life," but we could do nothing but pray earnestly that God in His own good time would soften the hearts of those who were so hardened against His holy Word.

'As time went on the opposition grew less and less, and now it is a rare thing for any one amongst my numerous pupils to refuse to hear when we read the Bible or Bible stories to them, as the case may be. One house, indeed, has been closed since my return, on account of my wishing the ladies to read the books I supply instead of their own, which are always worthless, and often false, but I hope in time that even in this house I shall once more be allowed to visit and to teach its very ignorant inhabitants.

'Rarely a month passes without my gaining admittance to one or more new Zenanas, and it is indeed a pleasure to go into these houses, and to try to do something to brighten the dreary lives of so many poor Mohammedan ladies.

'The three schools under my charge are, on the whole, satisfactory. The number of pupils has decreased considerably during the past two years, but the children make fair progress, and are intelligent and tolerably persevering; they take great interest in *Barth's Bible Stories*, and learn a simple Catechism by heart.

'Amongst my Zenana pupils several have asked me to read the Bible with them, and show an intelligent interest in it, so I am hoping that soon some of them will accept its truths and become followers of Christ.'

Mrs. Satthianadhan's Report.

STATISTICS.

1. Hindu Girls' Schools,	4
Number of Pupils,	302
2. Normal Class—	
Number of Pupils,	12
3. Zenanas visited,	56
Number of Pupils,	128
Workers (Masters, 8; Mistresses, 8; Bible-women, 4),	20

1. *Hindu Girls' Schools.*

The Schools, four in number, established respectively in Napier Park, Komalesvarenpetta, Edapaliam, and Poonamallee, show a record of steady work and fair progress, which is in the highest degree encouraging; in not one instance does the official report show any falling off in either numbers or character of work, but, on the contrary, it tells of gradual progress on all sides.

'The Scripture examination of these schools has been kindly conducted by the Revs. M. G. and H. D. Goldsmith, and V. David, and their reports are on the whole very satisfactory. Rev. M. G. Goldsmith writes as follows :—

'"Such a bright little assembly is a sight for which we cannot but thank God. Our Christian faith is based on the reality of certain great historical facts, and when these facts are known and weighed, and applied to the heart by Divine power, they lead to a new life. It is, therefore, a great thing that so many little ones should be brought to know something, however feebly, of the great truths of the world in which they live. The seed is being sown in these schools by faith."'

The annual distribution of prizes in these schools was held on the 27th of February in the Napier Park School, which was very tastefully decorated for the occasion. Mrs. Carmichael, wife of the Senior Member of Council in Madras, presided, and several other ladies and gentlemen were present. A brief report was read by the Rev. W. T. Satthianadhan, which ended as follows :

'One word in reference to the origin and growth of the work shall close this brief review. It began in a small and feeble effort to open a private school seventeen years ago, and has attained its present position in spite of the many difficulties by which it has been surrounded. The indigenous agency which commenced it has still been spared to continue it and witness its success thus far. The retrospect may well evoke a sentiment of wonder, "What hath God wrought!" To His name be all the praise!'

'Then came the distribution of prizes, the greater number of which were workboxes and dolls, and to each of the happy children Mrs. Carmichael addressed some bright and kindly words. We wish we had space to give more details from Mrs. S.'s interesting report, but we must pass on to speak of the work of the

2. *Normal Class.*

'This consists of two divisions, with six pupils in each, and is under the instruction of a Christian Matriculate of the Madras University, Mr. Sundravelu. At the last examination four pupils appeared for the "Special Upper Primary Examination," of whom three passed. The fourth very strangely failed for attempting more than what was required in needlework. Of the three successful candidates, two have left us with a view to further their knowledge in other educational institutions, while the third is engaged as a Zenana teacher in connection with our Mission. The Schools and Normal Class have had the benefit of the general inspection and Christian influence of my daughter. This arrangement, which has lately been introduced, has been eminently helpful in promoting not only the educational success, but also the moral discipline and tone of our schools during the year under review.'

And then Mrs. S. proceeds to tell of

3. *Work in the Zenanas,*

and after some statistics, which we must again refrain from quoting, she writes :—

'You will be interested to hear that many of our Zenana pupils were once in our schools, while some are the children of our old pupils. Mary Jacobz visits many of the families in Chintadrepetta, and is assisted by three others, one of whom is Phebe, the new agent already alluded to. She is very helpful in giving

instruction, not only in Telugu, but also in English, of which she possesses a tolerably good knowledge.

'The most advanced pupils have a fair acquaintance both with their own language and with English; others read only their own vernacular Tamil or Telugu; others again are beginners, and have not made much progress in reading; while some are also taught to sing hymns.

'Two books, the *Basket of Flowers*, and the *Women of the Bible*, lately published in Tamil by the Christian Vernacular Education Society, are read with great avidity.

'Many of them know Scripture stories and the history of our Lord, and have a fair idea of the plan of salvation as revealed in the Gospel; they readily admit the superiority of our religion, and often converse in an interesting manner on this most important subject, but they are so fettered by caste and custom that they find it almost impossible to act up to their convictions. Some of them are still very superstitious, and wedded to their idols, observing every ceremony at home, and attending every festival abroad; but even among these the Gospel is gradually making its way. As an instance of this I may mention the case of a young widow of eighteen years of age, named B., who was for some time under instruction, but was compelled by her parents to give up her studies. This made her very unhappy, and she did not rest until she had persuaded them to allow her to resume her lessons. She is in a very hopeful state of mind, and listens to the truths of the Gospel with much interest; it is indeed a great pleasure to converse with her on the subject of religion.

'I may mention here that there are peculiar difficulties connected with this work. Our Napier Park Hindu Girls' School has to contend with a rival school of the Maharajah of Vizianagaram, which is about a furlong from it. Then again, the Indian National Association has taken in hand Zenana work in Madras under the superintendence of Mrs. Brander, the Government Inspectress of Girls' Schools in the Presidency, and it is conducted on the Government system of neutrality, a system with which the Hindus will readily sympathise.

'But notwithstanding these serious obstacles, the good work is progressing favourably, and, as a general rule, the people prefer to send their children to our school, and place their young ladies under our Zenana instruction.'

From Miss Annie Satthianadhan, our Assistant Missionary in the Black Town work, mentioned above as visiting our Girls' Schools, and helping greatly by her Christian example and influence in raising the tone of the pupils in them, we have many interesting details. She writes:—

'I am thankful to say my work is becoming more and more interesting. . . .

'The Napier Park School is the largest and most influential of all our Hindu Girls' Schools, and the only one *entirely* taught and superintended by native Christians. All the children belonging to it are from the upper and middle classes of the Hindu community, Brahmins included. My cousin Joanna has the responsible charge of it, and it is almost like a Christian school. In the highest class there are some very interesting girls, who take an interest in Scripture lessons, and answer questions with much intelligence; some of them pray in their own homes, and many would do so more openly, but are deterred by the fear of their parents and friends, who would at once stop them from coming to school. They are very fond of our Christian hymns and lyrics, which they are sometimes even asked to sing in their homes. The

Scriptures are taught to all without exception, and the tiniest children can answer easy questions on the Creation, the Fall, the Birth of Jesus, etc., and they also sing children's hymns in Tamil, such as "Gentle Jesus, meek and mild." Most of the girls in connection with this school also attend Sunday School, though their parents are not very willing to send them on that day, for fear they may receive religious instruction, and some of them are members of the Juvenile Association's Working Party, of which my cousin Joanna is the Secretary. She takes great interest in the work, and is a real help to me. These dear little girls also put some copper pieces, which they save from their pocket-money, into our Missionary Box every Friday.'

We cannot refrain from quoting still further, as we are sure our readers will find the account of the death of one of the pupils in the Napier Park School as interesting as we have done :—

'Devani was such a dear girl, beloved by every one. She had a very good knowledge of Scripture, and showed every indication of being under real religious influence. She died last May of typhoid fever, and I cannot but entertain the fond hope that her trust was in the Lord Jesus, and that she was a secret disciple, for her parents remarked that she was "almost a Christian." These are their very words : "She was not our child, but yours." Her death cast a gloom over the whole school ; may it be sanctified for the spiritual life of many of our dear children !'

Mary Jacobz' Report.

'It is with much thankfulness I write this report for the year 1882. I am glad to inform the Committee that my work in Chintadrepetta is increasing year by year ; 56 families, containing 128 souls, are now receiving regular instruction, and we expect more openings shortly. I have three assistants in my work. . . .

'The belief in the transmigration of souls is fast being erased from the minds of many of our Hindu sisters ; the Holy Scriptures are taught steadily ; they have a fair knowledge of the Bible, and of the principles of Christianity, and are generally well-disposed towards it. They are also very competent in needle- and fancy-work ; some sent specimens of their handiwork to the Madras Exhibition, and obtained certificates of merit.

'Most of these dear sisters are greatly improved and civilised in their habits and mode of living ; but some of the old mothers and grandmothers are still blinded by caste prejudice, still content to dwell in the deep darkness of heathenism ; they listen to the Bible as to a story only, not seeing in it a source of salvation and blessing, and the Lord Jesus is to them only a very great and mighty prophet.

'Some of our more promising pupils take pleasure in reading religious tracts and Scripture portions, such as the Psalms, the Proverbs, "The Faithful Promiser," and "The Mind of Jesus," while the sick and sorrowing know where to find comfort and relief. I may mention the death of a young mother, who died very calmly after a long and painful illness. During her sickness I had made my visits to her very frequent ; and, though in great bodily agony, her soul found a sure refuge in the Lord Jesus. A few hours before her death I went to see her, and knew that she was fast finishing her course. "You will soon be in the arms of Jesus," I whispered in her ear. "Yes, I shall *rest*

there," was her glad reply. At ten o'clock that night she expired; and her friends remarked that she closed her eyes as quietly as though she were only falling asleep.'

The following is an instance of the power with which the Word of our God works in the minds of these Zenana ladies:—

'Bungharamma is a young mother, who delights much in reading little Gospel books, and always listens attentively to the reading of Bible stories. After two years' work with her I gave her a copy of St. John's Gospel, and she began reading two verses of the first chapter daily, listening to my explanation of them; but when she came to the twelfth verse she exclaimed, "But this good message is for you only; you Christians believe on Jesus Christ; can it be applied to us, who are heathens and worship idols?" I replied that no doubt the good message was for her as well as for us, because Jesus Christ died to save the whole world, and turning to John iii. 16, 17 I bade her read. These verses made so deep an impression on her that the following week, when I visited her, she inquired anxiously whether she might pray to the Lord Jesus, whether He would hear her, and whether she could do so in her own house; for she had been thinking about the subject of our talk the week before ever since, and it made her feel quite happy.

'There are many others who are much impressed by the reading and hearing of the holy and life-giving words of our loving Saviour, who is ever waiting to embrace His redeemed ones in His loving arms, and to bring them to His heavenly abode.'

MASULIPATAM.

Zenana Missionary,	MISS BRANDON.
" "	MISS J. BRANDON.
" "	MISS GARFORTH.
" "	MISS DIGBY.
Assistant Zenana Missionary,	*Miss Turnbull.*
" " "	*Miss Smith.*
" " "	*Miss Smale.*
Native Assistants, 2. *Names:* Ratnamma and Charlotte.	
Native Christian School Teachers,	5
Hindu Teachers,	8
Mohammedan Teachers,	2
No. of *Hindu* Zenanas taught during the year,	76
" of Pupils,	130
" of Zenanas now,	50
" of Pupils,	103
" of *Mohammedan* Zenanas taught during the year,	6
" of Pupils,	13
" of Zenanas now,	6
" of Pupils,	13
" of *Hindu* Schools,	6
" of Pupils taught during the year,	304

No. of Pupils on the roll now,	217
„ „ in attendance,	118
„ „ sent in for examination,	41
„ „ passed,	32
„ of *Mohammedan* Schools,	1
„ of Pupils taught during the year,	98
„ „ on the roll now,	58
„ „ in attendance,	43
„ „ sent in for examination,	17
„ „ passed,	17
Local Donations,	Rs.93 : 15 : 6
Government Result Grants,	Rs.234 : 12 : 0

Miss Brandon's Report, *July* 1883.

'During the last year 143 ladies have been taught in the Zenanas, 130 of whom were Hindus, and in our seven schools 402 children, 304 of whom were Hindus.

'There have been many changes in the numbers of our pupils. Sometimes so many wish to learn that it is quite impossible to teach all thoroughly, and then, apparently for no reason, or for something very trivial, several houses will close, not all at once, but one now and one again. In a house in which Charlotte taught several ladies were learning to read. A cripple boy, of about twelve or thirteen, often came into the room on his hands and knees; the ladies sat on the floor on mats kept for the occasion, while the little boy sat behind them listening attentively. On one occasion when this Zenana was visited, we asked the boy, would he not like to learn? He was very pleased, and promised to take great pains; but as his clothing was extremely scanty he was warned to wear a jacket, which he did each time he had a lesson. He was anxious to improve, and soon was the second highest in the class. Some time after the chief lady in the house became very ill; she suffered much from a cough, and could not lie down; her body had all swelled; no person would give her medicine, she said. When we asked for mustard they said there was none in the house, so we drove home and got some, came back, and put on a good blister, then sat beside her, or she would soon have had it off. Many of the neighbours crowded in. When the blister was taken off all were ordered out, and we made our patient lie down in bed, greatly against her will, for she thought she could not lie. We promised to come back next day and put on another if she was not better. When we returned word was sent to our bandy that she was much better, had slept well, but could not see us. We replied that she need not be afraid, we would not put on the second blister. Then she let us come in, and we found her really better, and she was soon quite well. Nearly every day we give medicines for simple sicknesses, such as fever, etc. The ladies are most grateful when we can thus give them medicine. After a time the above-mentioned lady had a little son, but when he was a week old her husband died. He had been suffering from a disease which is very common among the natives in Masulipatam, and is generally fatal. Some time after his death we called to try to persuade the mother to continue her studies. She read well, and always seemed to take a pleasure in her work. We knew if she gave up, all the others, as well as the cripple boy, would follow her example. She cried bitterly, and said, "What life had she before her now? She was a widow. What was the

use of a widow learning anything?" We fear she may have thought it unlucky her ever having learned to read. She would listen to no reasoning. So the Zenana has been closed, but we may after a time be allowed to teach again.

'In another house were four pupils, all most anxious to improve themselves, and were getting on well, until the men of the house found out that we were asked to come, and forbade our doing so. Ratnamma visited a Brahmin house in the Brahmin quarter. However soon we were asked not to go again, the reason being that the people living near could see our bandies, and would know we were teaching in their houses. As usual they are much afraid of each other, and are only anxious to learn when it can be done without the knowledge of their neighbours. One lady said, We are ready to learn, but you must not write our names; for don't you send all our names to England? They were told not to be the least afraid, as their names were both difficult and long, so there was no fear of the English troubling themselves to read them, even if they were sent home. Another said she had lost some jewels and was too busy looking for them; when she found them she would begin again. Although all these accounts are rather discouraging, and there are many such which we have not mentioned, yet there are fully as many cases which are most encouraging.

'Some are determined to continue their studies through all kinds of hindrances. In one Zenana there has been much illness, still none are absent from a lesson except when too ill to sit up. The father asked for a Testament that he might read for himself. He believes there is truth in the Bible, and apparently studies it carefully. The daughter reads well, and has learned to repeat many texts. Unfortunately she has lately been married to a man who has forbidden her to read the Bible. Still she often comes back to her father's house, the day the Bible-woman is expected, to hear all she teaches. She and her mother were most persevering, and soon mastered the difficulty of learning to read. The second daughter attends our school. Her father takes a great interest in the Government examinations which his little girl passes. It makes a great difference when the heads of families take an interest in the improvement of their wives and daughters. Singing is still a great attraction. On our calling at one house a lady said, Why did you not come sooner? for my sister had come a long distance and wanted to hear you sing, and she has only gone to-day. When we asked why she had not sent word, she said she was afraid of being troublesome. Once when driving near a house of a pupil, an old lady, who had left some time before, we sent to inquire had she come back, and to our surprise were invited in, although the lady had arrived not quite an hour before. After a journey of many miles without any refreshment, she said she could not let one visit be lost, and was delighted to think that she was remembered. Another old lady from a house near came quietly in, so that none of her relations might see her, and forbid her coming to listen to the reading of the chapter and to the hymn-singing. These two pupils ask all sorts of questions, and agree that the Bible is a most wonderful book, that it tells about everything, and is very good. The old lady at one visit asked for the Book of Esther to be read. When questioned as to how she knew of Esther, she said she had read the story in an old Bible belonging to a friend in the district. She then sent for the Bible, which had been well used. It probably belonged to an old pupil of the Noble College. She had always said she could not read, but evidently she could, though not well, and so was shy about reading before others. As each line of the hymn is sung the two ladies begin to make comments upon it, each afraid that the other may be the first to explain all. How the second lady knows so much about the Bible is wonder-

ful. She has never been taught, but must have heard discussions on it by the heathen out in the villages, for she is not an inhabitant of Bunder. (Bunder is the native name for Masulipatam.)

'No person can tell all the good God's Word is, and may still be, doing, in places where no European lives. Several young women servants are always standing about the room when the Bible is being read and discussed. They are not allowed to sit down in the old lady's presence. When asked why she kept so many servants, she said, They must brush my hair, put on my clothes, etc. They are not paid; I bought them when they were young. One girl cost Rs.30 for she is fair; another, who is dark, cost Rs.20; a third was given by her father when he was dying. She seems kind to the girls, and they always look happy. It is a very common practice to sell children. Many people buy and adopt them if they have none of their own. In another Zenana one pupil was forbidden to continue her studies, while a second was not. When asked why one was stopped, the reply was—"Oh, she is fair, and you would try to make her a Christian; but this one is dark, so you won't care about her." The idea was so ridiculous we could not but laugh, and then explained to them that all were the same in God's sight. The girl that was forbidden was so anxious to learn that in a short time her friends consented to her beginning again. One Brahmin woman was in great trouble about her two grandsons; both were ill. She begged Miss Turnbull to pray for their recovery, and to ask us to do the same, because, when she was very ill, we prayed for her and she recovered. There is no doubt many natives believe in the efficacy of prayer. This lady's son, the father of the sick children, was in a boat some miles from the shore; when the boat capsized, he escaped uninjured. His mother says God alone saved him, and she wished to give a thank-offering to God, and asked how and to what should she give it? She wished to offer a sacrifice, but was told God does not require sacrifices now.

'The father of one of our school children was very ill. Mr. Hodges had been to see him, as he was one of the Noble School boys, just twenty-one years of age. His little daughter, about six, had been brought regularly by him to our school on his way to the College, but he took that fatal disease called Beri beri, and was dying. We were asked to go to see him. When we called he was too ill to speak. About five women, besides his mother and two men, crowded into the little room in which he lay, and listened attentively to the few verses read about Christ being the Good Shepherd. Every now and then the mother would say to her dying son, "Listen, mind all that is read." When asked, Would she like to have prayer? she gladly consented; she had never been a pupil, but she must have felt there was some reality in our religion. This poor young man lived a long distance off, so it was impossible to see him often. He died a few days after, leaving a widow, who was his second wife, and her little son. Within the last year several pupils have died, and as usual many have gone away, but they often return again; and if they take an interest in our visits they send to let us know. On the whole we have had a very encouraging year. The children in the Sunday-schools attended well; many had to be prevented coming for want of teachers, as it is not right or fair to ask the Bible-women or others, who have been giving instruction all the week, to teach on Sundays also. They cannot always be giving and not receiving. We ourselves and Miss Turnbull are very tired after the Sunday-schools, and still it seems a pity to give them up altogether. They are always closed during the hot weather. The children learn the Church Catechism, Scripture texts, and hymns off by heart, and read a chapter. We then show them pictures, and give a ticket to each child who has come in time, has given no trouble, has

her hair brushed, and has repeated her lessons correctly. If a child or pupil-teacher has broken any of these four rules she forfeits her ticket. When a certain number of tickets are collected, the child wins material enough for a jacket, of which she is very proud. We close the Sunday-school by the singing of a hymn and by prayer. The Bible class was continued in the village near until we went to Calcutta to the Decennial Conference, which we much enjoyed, and from which we received many useful hints. In a short time the class will be re-opened, and then we hope the novelty will bring many back who were becoming careless. Latterly few cared to come, except to hear the singing; still one or two seemed really impressed by what they heard, but were afraid to appear too anxious to learn in case they might be laughed at.

'When Miss Digby knows the language sufficiently to be able to take up regular work, we hope to have more time to go out into the villages,—my sister to teach in the Zenanas, and I to try to work up the children to attend schools. The great difficulty is to find true Christians to teach the Bible lessons. Educated high-caste heathen can easily be engaged for secular subjects; but we are most particular never to open a school without a Scripture teacher being first secured. Still it is nearly impossible to find suitable Christian people, men or women. A lady has kindly offered to support another Bible-woman, whose help is greatly needed; but we cannot find a true, earnest, Christian, educated high-caste married lady to fill the post. We are making every effort to hear of one, and will continue doing so; but if we fail we must ask this lady kindly to allow us to look for an assistant instead.

'Miss Turnbull has passed both examinations, and is now of much help to us; she has more time for work, and is always ready to assist in carrying out our plans.

'Miss Smith has lately joined us, and is learning Hindustani. She is now teaching in the Mohammedan Zenanas; she has 13 pupils; their progress is very slow, they only care for their wool-work. As a rule, the girls are bright and clever, but have little application; the least thing takes their minds off their work.

'A lady who addressed a meeting in Ireland, telling about work in other countries, said: "There were no Mussulmani Zenanas in India, consequently there is not the same difficulty in teaching in India as in other places where Mussulmans were." She evidently did not know how many Mohammedans are taught all over India, especially in the North, and that we in India have just the same difficulties to contend with as those who teach in purely Mohammedan countries.

'Miss Smale has only begun to learn Telugu, so cannot assist as yet. Each Saturday morning, at seven o'clock, our Bible-women and female teachers assemble at our bungalow for prayer and reading of God's Word, and all repeat verses learned during the week. We have gone through the Book of Revelation. Our little service is conducted in Telugu, as none of our native assistants understand English. The Book of Revelation was chosen, because it enabled us to explain more fully about the Second Coming of our Lord. We wished to have that important subject well taught to our pupils; also we desired to bring before them the consideration of the power and personality of the Holy Ghost, subjects which have hitherto been too much neglected. When the reading is over, each gives an account of the week's work, and is given wools and books, etc., required for the following week.

'Javarupetta Hindu Caste Girls' School.

Number of children taught during the year,	77
Average number on the rolls,	44
Average daily attendance,	22
Number of pupils presented for examination,	11
Number of pupils passed,	9

'This school has not recovered from the shock it received last year in the public confession and baptism of the young widow Pidamma. The girls of the goldsmith's and dyer's castes have not returned. I have constantly visited them in their homes, and urged on both children and parents the necessity of education, but as a rule have only received the usual answer, "What is the use of having girls taught? they can get no Government appointments, or make money in any way." I reply, "Yes; if they learn well, and pass good examinations, they shall be engaged as pupil-teachers," at which they laugh, and say, "That would only be for a year or two; their husbands would not allow them to continue once they were grown up." They will not acknowledge it is the husbands who are to be blamed, and not we, that women are debarred from all lucrative employments. We point to our Bible-women, and say they are receiving salaries.

'Javarupetta Mohammedan Girls' School.

Number of children taught during the year,	98
Average number on the rolls,	58
Average daily attendance,	43
Number of pupils presented for examination,	17
Number of pupils passed,	17

'The numbers are nearly the same as usual. Lately several of our elder girls have left, gone to different villages with their parents, which has greatly thinned the classes entering for examination. The masters are much disappointed, as it reduces their pay, the bulk of which comes from the Government result grants. Since Miss Bartin retired from mission work, Miss Smith has taught the Scripture lesson.

'Sarikillipetta Hindu Caste Girls' School.

Number of children taught during the year,	57
Average number on the rolls,	45
Average daily attendance,	21
Number of pupils presented for examination,	9
Number of pupils passed,	8

'We were obliged to change the head master in this school (which always tells against it). He was reading for a Government examination, consequently came tired to his work. The younger children were greatly neglected. The attendance is not good. I trust the new master will take more interest in his work, and try to have the girls prepared for their examination. They did very well last year. Yasudasu continues to teach the Scripture.

'Chinta Guntapalum Hindu Caste Girls' School.

Number of children taught during the year,	86
Average number on the rolls,	60
Average daily attendance,	25
Number of pupils presented for examination,	11
Number of pupils passed,	6

'This school on the whole is satisfactory. We have now four classes. Last month I moved it to a larger room, where there is more air and light. When we opened the school we taught in only two Zenanas in that part of Bunder, now in four or five. As the elder girls leave school, we hope to increase the number still more.

VILLAGE SCHOOLS.

'*Fort Hindu Caste Girls' School.*

Number of children taught since October,	38
Average number on the rolls,	33
Average daily attendance,	22

'With respect to this school, we have much for which to thank and praise God. In the spring of 1882 we had to close it (the girls would not attend because a low-caste man taught the Scriptures), but opened it again in the autumn. In the intervening months we had constant petitions from the parents to re-establish the school, and they promised to make their children attend regularly. We always answered, "When we had one your girls did not come; you cannot expect us to open and close the school to please you." In September we sent down a new master, told him to go through the village and see how many children he could collect. In a day or two he returned, and said between thirty and forty. On the 1st October I re-opened the school; only five or six girls came in, although I had sent word I would be down that morning. It was very discouraging after all the promises the mothers had made. I went regularly every day for a week, either morning or evening, and called on the parents, and was rewarded in the end by seeing more than thirty bright, clever children busy at their lessons. They have attended pretty regularly since. No furniture is in this school, except three chairs and a table. Before next year I hope to have some benches made, which are much required, for the higher classes. The elder girls attend more regularly if they are not obliged to sit on mats. They do not consider that in their own houses they have nothing else.

'*Chilakapudi No.* 1 *Hindu Girls' School.*

Number of children taught during the year,	24
Average number on the rolls,	17
Average daily attendance,	14
Number of pupils presented for examination,	6
Numbers of pupils passed,	5

'This school has gone on working steadily. The numbers remain much the same. There are five *little* boys learning with the girls. There is no school near enough to which they can walk. They pay fees; and learn to sew. For a time I would not admit them; the mothers constantly asked me, and sent requests by the teacher. It did seem a pity the little fellows were not taught, as it would not make the school more expensive. The teacher said she could easily manage all. They are getting on very well; one is going in for his Second Standard examination in November, after which he must leave; he will be too old for a girls' school. The children sing hymns, and know their Scripture lessons better than those of the other schools. Charlotte is most painstaking, has them in good order, and wonderfully advanced in their studies. We have only a verandah for this school, which is very trying in the wet weather. There is no empty house, or even room, in which we could hold it. We were

at one time thinking of building a palmyra leaf shed, but the wind is sometimes so high, the people said it would soon be blown down.

'*Chilakapudi No. 2 Hindu Girls' School.*

Number of children taught during the year,	22
Average number on the rolls,	18
Average daily attendance,	14
Number of pupils presented for examination,	4
Number of pupils passed,	4

'Last September, after much trouble, we found a small house for this school. I am sorry to say the children are very irregular, and most inattentive. We have often been tempted to close the school, and give up work at this end of the village, but when we consider some of the girls have learnt to read *well*, sew *nicely*, and to repeat their Catechism and texts correctly, and that if we left them, they would likely never hear their Saviour's Name, or that they have a loving Father in Heaven who is watching over and calling them to Himself; we prayerfully go on sowing the seed, and leave the result in our Master's hands. Miss Digby, from Australia, who joined us last September, visits here twice a week, to encourage the elder children to come more regularly, they like so much having a lady to teach them. She gives them a Scripture lesson. These two schools are entirely supported by some kind friends at home, who heard of our need through "Living Waters," and nobly came forward to assist us, not only with money, but, we felt assured, with their prayers also. We earnestly hope they may remember these, their own special schools, before the Throne of Grace, particularly School No. 2. "The effectual fervent prayer of a righteous man availeth much."

'Last year we were most anxious to open a school in Gudur, a village about four miles from Bunder. We had taken a house, settled with a master, and had him trained in one of our schools to teach according to our system. When our part was ready, the landlord of the house drew back from his agreement, and would not put in windows, etc. etc. All had to be given up; but we hope, God willing, in the coming cold season to commence work both for Hindus and Mohammedans. Miss Smith will help us in the latter, when she has passed her second examination. In many of the villages round the women have asked us to open schools for their little girls. The fields truly are white to harvest, but where are the labourers?

'We cannot close this report without thanking our friends most cordially for their kind support, and the many useful presents sent out from time to time for our Zenana ladies and school children. Without the expectation of these presents many of the latter would not come to school. It is wonderful how old and young prize dolls. The bags have been most useful, and still we have not enough. One day we cut out more than 300 for the schools. The size most useful for children would be what would hold an ordinary-sized slate and books; bags a little smaller are suitable for the Zenanas. Often when very tired we have much encouragement to continue plodding on when we think of the amount of trouble taken and time spent by ladies in England and in Ireland to collect money and help on the Lord's work. They have not the many little encouragements we have, but their reward will be great in the day of reckoning. We long for true, earnest prayer. Those that may read this have no idea how helpful it is, and how God answers these prayers; we have realised it often and often, and thank you much, and trust that you will still continue to pray for the workers and the pupils; all require more wisdom, earnestness, perseverance, and

strength ; but, at the same time, we must not forget to thank God for all He has already accomplished, by many ways and means.'

Miss Eva Turnbull's Report.

'Another year has passed, and I now write to say how much my work has been progressing since my last letter to you. Everything has gone on steadily and pleasantly, for the majority of my pupils are painstaking and very diligent, and what encourages me most is, the more they read the Scriptures the greater does their interest in them become.

'The old Brahmin widow whom I mentioned in a former report looks anxiously forward to my visits. Last year she had a serious illness, and was very sorry at the hindrance to her studies, but she always welcomed me to her bedside, and was greatly cheered when I read the Bible, prayed, and sung hymns for her. Both she and her daughter appreciate learning, but the latter rarely takes lessons, as she is obliged to live away from Masulipatam, her husband being a district engineer. When her daughter is away the old lady takes care of her two grandsons, who attend a school in the town. On one occasion when I visited the house I found both the boys laid up with fever, and their grandmother in great alarm about them, as their parents were out in the district and not likely to return for a fortnight. I told her not to be afraid, but to trust in God, and she appeared greatly comforted when I had read a portion of the Bible to her. She then asked me to pray, saying, "When I was sick you prayed for me and I recovered ; will you not pray for my children now?" I gladly acceded to her request, and she was very grateful, and I then promised her that I would remember the little ones in my prayers. They soon recovered, and then the old lady asked me to return thanks to God for making them well, bidding the boys join in the prayer I offered.

'Another widow lady whom I have taught for the last year is a very anxious inquirer, but she is sadly ignorant, not being able either to write or read. I visit her twice a week and read the Bible to her, and she always listens most attentively. Indeed she never tires of hearing God's Word, and often when I have finished she says, "What ! is that all? Do read something more to me." Sometimes women from the neighbouring houses come and listen too, but when she and I are alone she always asks me to pray with her. She tells me she asks God daily to give her His Holy Spirit that she may know and love Him. . . .

'To all appearance the people seem deeply impressed by the Word ; may the Holy Spirit work in their hearts and show them their need of a Saviour.

'One day I was very pleased to hear a pupil of mine named Ragavamma telling her grandmother about the folly of idolatry. This girl is well educated, and reads the New Testament with me ; she has also learned the Ten Commandments. When I told her how wrong and sinful it is to worship idols, she quite agreed with me, and, a few days afterwards, when her grandmother came into the room, she asked me to explain about it to the old lady. Since then both the mother and grandmother generally come in to listen to the Scripture lesson, and I take the opportunity of reading to them a little. I do trust that the Word they hear may be blessed to their souls.

'Before concluding I must tell you about another dear pupil, a young married lady of twenty years of age, who is greatly interested in the Bible. It is not long since I began teaching her, but she is the most diligent of all my pupils, and delights to speak about Christianity. She says she fully understands that it is the true religion, and sees how God is gradually drawing many souls to

Himself, so I showed her the prophecy that God will cause all nations to know Him, and "the idols He shall utterly abolish." We have many interesting conversations together. Once she asked how a girl could become a Christian if her parents objected. I pointed to Matt. x. 37-39, and told her to read them, and said that God would certainly help those who wished to confess His name. She is very fond of me, and expressed a wish to come to my house, so, having obtained her father's permission, we drove to my bungalow one day, and after a short time I took her back much pleased with her visit.

'Truly the work is of deep interest, and full of promise; and Telugu seems easy enough to me now that I have been teaching in the language for two years. I am happy to tell you I passed my final examination in it last December.'

From this bright and cheering account of work in the Hindu Zenanas of Masulipatam we turn to the report of a new worker, Miss Laura Smith, who has just entered upon labour in the Mohammedan field, and who, possibly from having pitched her expectations too high, appears to be slightly discouraged. To her, as to all our other dear missionary sisters, we would repeat—

'Toil on, faint not, keep watch and pray,
.
Come, labour on!
The toil is pleasant, the reward is sure,
Blessed are those who to the end endure;—
How full their joy, how deep their rest shall be,
O Lord, with Thee!'

We proceed to give extracts from her paper:—

'It is but a short time I have been connected with the Mission, having only begun my work a month ago. . . . I am sorry to say I am very much disappointed in the Mohammedans, as I had always considered them a very intelligent race. The women are very dull indeed, and it is some time before they can master a lesson properly, or understand a subject clearly. This is, no doubt, in a great measure due to the secluded and idle lives they are obliged to lead, for never having had occasion to exercise their brains, their intellects have become dulled by long disuse. . . .

'My work here is in connection with both the School and the Zenanas. In the former I teach Scripture for an hour every day, and the children (with a few exceptions) are attentive, and seem to take great interest in the oral Scripture lesson. Each day the class has a portion of an easy Catechism to commit to memory, but this is a great labour to them, for they do not seem in the least able to learn anything off by heart. At first I was inclined to think it was more from laziness than from want of ability, but after careful watching I am convinced it is the latter. Once when I had gone to the school a little earlier than usual, I noticed one of my girls sitting alone on a form away from the others, swaying her body to and fro (a favourite habit with the natives while learning), and poring intently over her Catechism; but when, about a quarter of an hour afterwards, the class assembled to repeat their lesson, I was greatly disappointed to find that the poor child had been quite unable to master it. I could see that the little thing was herself troubled about it, and she said pitifully, "It won't come to me. I have been learning it a long time, to say it nicely to you."'

But then to counterbalance this dull little scholar, Miss Smith goes on to tell of her brightest pupil, whose school-days have now come to an end, as her parents have removed to Rangoon, and she is besides too old to attend school any longer:—

'Thara was always very quick at answering, and was even able to repeat her Catechism perfectly. . . . When I went to say good-bye to her, she asked for my address, promising to write to me from Rangoon; but I very much fear she will not be allowed to do so. I miss her very much in her class, to which she would have done great credit in the coming examination.

'I have six Zenanas to visit, but two of my pupils have stopped reading for some time, owing to the death of a relative; it being the custom among the Mohammedans to mourn for forty days after a death in the family. It is a great pity that they have been obliged to discontinue their lessons for so long a time, as I feel sure they will forget all they had previously learned, and all the old work will have to be gone over again. . . .

'In one house the grandmother of my pupil takes great interest in the Bible stories I tell her granddaughter, and often answers some of the questions I ask the latter.

'The Mohammedan women are very fond of needlework, and are generally in a great hurry to finish all book-lessons, and begin it. For this reason I do not teach it in all the houses, for I find they devote all their time to it, and neglect their other lessons. One of my pupils told me that if it were not for the work, she would not allow me to visit her house. . . .

'I hope, if I am spared to carry on the work, I may be able to send you a more favourable report next year.'

From Miss Digby and Miss Garforth, our two valued missionaries from Australia, at work for us in Masulipatam, we have no direct reports. Miss Brandon constantly refers to their great help; and, as a Society, we thank God, and take courage for these sister-workers from the other side of the world, for India and India's Women.

ELLORE.

Zenana Missionary, ...	MRS. ELLINGTON,	1883
" "	MISS SEYMOUR,	1882
Assistant Zenana Missionary, . . .	*Miss Mary Tod*,	1881
" " " . . .	*Miss Dora Tod*,	1881
" " " . . .	*Mrs. Chapman.*	

SCHOOLS.

Hindu Schools, ...	2
Number of Pupils on rolls, ...	94
Average daily attendance, ...	53
Mohammedan Schools, ...	3
Number of Pupils on rolls, ...	96
Average daily attendance, ...	68

GRANTS, ETC., FOR SCHOOLS.

Local Monthly Subscriptions,	Rs.14
Government Salaries, grant monthly,	31
Rs.60 half-yearly support from Australia,	10
C.E.Z.M.S. monthly from March, 1883,	80
	Rs.135

ZENANAS.

Hindu,	15
Mohammedan,	4
Number of women who hear the Bible read,	64
Pupils under instruction,	10

MRS. ELLINGTON'S REPORT.

'By the kind protecting care of my Heavenly Father I was brought in safety to this place on the 1st of March last, and received a most affectionate welcome from Mr. and Mrs. Alexander, our young Zenana workers, school children, and all. . . . I am now feeling at home in the work, and very happy in the capacity of house-mother to my dear young people.

'I hope I may be excused for sending only a very short report this time, as I can only speak of work which has come into my hands since the beginning of March, and that very much of the time has necessarily been occupied with arranging, and taking over from Mr. and Mrs. Alexander the charge, not only of the C.Z.M.S. work proper, but of numberless other things which they have committed to my care previous to their departure for England.

'Just before my arrival the Misses Tod passed their final examinations, the one in Telugu, the other in Hindustani, and were thus set free for full work. Miss Dora Tod takes all the Scripture subjects in the three Mohammedan schools, so that at present her time is fully occupied without systematic Zenana visiting. Mrs. Chapman teaches both in schools and Zenanas; her work lies in the Fort School in the morning, and in houses in the afternoon. She is a true and earnest worker, and I feel it a great comfort to be associated with one of her knowledge and experience. Her Zenana visiting is confined for the most part to respectable Sudra families, where she not only teaches, but gives medical advice, and is cordially welcomed and treated with the utmost confidence. Miss Tod's mornings, from seven to ten o'clock, are spent in the Lines Hindu School. When I first came she was assisting in the C.M.S. Girls' Boarding School in the early part of the afternoon, and this arrangement continued until last month, when, on account of the great heat, afternoon school was discontinued at all schools, as is usual at this time of the year. I am most anxious when Miss Tod does begin Zenana visiting that it should be amongst the higher classes, who from custom keep in seclusion, and are prohibited from going outside their own walls; and I hope, before very long, to be able to tell you that we have gained access to some such houses.

'Miss Seymour's chief time and strength are at present given to the study of Hindustani; but up to the last few days of intense heat she has been spending an hour and a half daily at the Hospital, in order to fit herself for greater usefulness among the women and children. I may mention that her presence at the Hospital seems to be regarded with favour by the natives, as I hear that

the number of female patients has increased since she has been attending there. The chief medical practitioner here is the apothecary, Mr. Kiddle, and he is most kind and helpful in affording Miss Seymour every facility in his power for gaining a practical knowledge of medicine.

'In many respects Ellore is a different place from what it was when I first knew it, but it would be strange indeed if it were not, considering all that Mr. and Mrs. Alexander have done, not only in trying to impart the knowledge of the Gospel of Christ to the people, but in giving educational advantages to the children, and in building schools. When I think of all this I feel that we, who have entered into this branch of their labours, owe them a large debt of gratitude, and my earnest desire is that we may faithfully and perseveringly go on sowing the seed with "prayer and pains," "looking unto Jesus."'

Miss Seymour's Report.

'*May* 25, 1883.—Although I am still receiving my salary from Australia I see my name down on the C.E.Z.M.S. list of missionaries, and Mrs. Ellington thinks a short report of my work will prove not unwelcome.

'I arrived at Ellore early in October last, and soon after began the study of Telugu, but owing partly to Miss D. Tod's delicate state of health, which made us fear she would not be able to remain in Ellore, Mr. Alexander pressed upon me the desirableness of taking up Hindustani instead. (You will be glad to hear that Miss D. Tod's health is now fully restored, but my help is still urgently needed.) So with the New Year I began another new language, and found it at first very dispiriting, although I am sure *now* that my first efforts in Telugu were not wasted, as we are surrounded by Telugu-speaking people.

'In December, the Hospital apothecary, Mr. Kiddle, offered to give me instruction in medicine, and until the end of April, when it was too hot to go out, I attended the Hospital for an hour and a half every morning, practising in the meantime what I knew on some women and children whom I could by no means persuade to go to the Hospital for efficient help, Mr. Kiddle assisting me with his advice when I was doubtful or totally ignorant of the nature of the disease. In December, a very unhealthy month, my average number of private patients was eleven per diem; the next three months, being comparatively healthy, I kept no journal of the isolated cases; in April the daily attendance was eight, and up to the 24th instant only five. I shall have very few now until the rains set in again. I feel I owe Mr. Kiddle a large debt of gratitude, for I hope in time to attain a sufficient knowledge of women's complaints to make even the upper-class Mohammedan houses, of which we have not one yet, willing to receive and welcome me, as several Mohammedan gentlemen whom I have met have expressed their pleasure and satisfaction at my work. I have to thank Mrs. Ellington too for assisting me very substantially in many ways with my plans and experiments. I am not meanwhile neglecting my chief duty, the acquisition of the language. Until the commencement of the hot weather I used to spend six hours daily in studying Hindustani, but during these few trying weeks I find I cannot manage more than between four and five hours. I do long to fulfil our Saviour's command, "Preach the Gospel," by making known the glad tidings of His love to these poor Mohammedans, for the more I hear and know of the condition of the women, the more do I thank God that I was born in a Christian land.'

The following extracts are from Miss Seymour's letters to friends in Australia, published in *The Missionary at Home and Abroad*, November 1882:—

'You will be glad to hear that I have quite settled down in Ellore, and have been studying regularly with a native teacher. The last part of the journey from Masulipatam was, after all, the worst. We started on Monday evening, after a rainy day, and everything was damp, and warm, and steamy. The cabin of the canal-boat was too low even to kneel upright in; and our dining-room, when the table (consisting of rough planks, over which we had to *crawl* to enter our cabin) was in, was only large enough for two to sit down at, and the third was obliged to perch on one side of the table itself. At night Mrs. Cain and I spread our rugs on the hard boards of the cabin and *tried* to sleep, while Mr. Cain did the same on the dining-table. It sounds very romantic sailing with a gentle motion down the canal, between banks fringed with palms and other trees, and at evening-time watching the brown-eyed maidens with their pitchers on their shoulders coming to draw water, under the charge of some old matron; but there all the romance ends. The intense melting heat, the crouching or sitting position, the hard boards at night, the close, foul air in the locks, of which there were seven, nearly made me ill; and now that I am safely in Ellore I have made up my mind not to leave it until my five years have expired, if God is pleased to keep me in good health, without going for a change. Oh! if anything were wanted to incite me to unflagging zeal and industry it is what I see around me. Miss Tod's school duties, her studies, and her work for Mr. Alexander, prevent her from undertaking regular work in the Zenanas, and the women are literally crying out for some one to go and see them. Doors are open all round, and no one to go. The poor things say —"Come soon and see us! No one comes to see us now! Nobody teaches us!"'

'*December 5th.*—I am very happy and comfortable here. Every one is so kind. . . . In order to relieve Mr. Alexander, who is much overworked, I have taken charge of the medicine department, under Mrs. Alexander's guidance, and it frequently occupies me for an hour daily. I am very fond of this duty, however, and do not grudge the time. We have had very unseasonable weather lately—heavy, incessant rain for more than a fortnight. The collector was obliged to breach the canal, in order to save the town from being inundated, and the consequence is that the crops are totally ruined, and a famine is dreaded for next year. Of course, there is a great deal of fever, and the people are dying all round. Mr. Alexander sends us pitiful reports from the district, and I know that a very great many of the lower classes in Ellore itself live, walk, eat, and sleep in thick foul mud up to their ankles. We have great cause for thankfulness that only about five of our girls have had it, and all slightly. I go over every morning and evening and see how they are, and then prepare, and often administer the medicine myself, as some of them are a little troublesome about taking it, and they will often take it to please me without any fuss. How I long to be able to speak fluently to them in their own language! . . . I cannot go out anywhere yet, but I hope I am gaining the women's affection a little by the medicines which I am constantly preparing and sending them when they want it. Mr. Cain has had an attack of fever, but was convalescent when I last heard, and Mrs. Cain is overburdened with work. Miss Digby keeps in good health. She says that she reads prayers with the servants, and it makes me so impatient to catch her up, although she has studied a year, and I only two or three months. I often think of the many dear friends who contribute to

our support out here, and pray that God will bless them sevenfold for their love to the heathen. . . .

'*Christmas Day*, 1882.—. . . I like Ellore very much, and I love Mrs. Alexander and my work. Mr. Alexander has worked for twenty-five years in God's service, and has grown grey in it, and now he is about to resign his present position and go to England. Mrs. Chapman is a dear motherly old lady, just the very person for her work, and highly spoken of by all. O how I pray that God may grant me power soon to speak for Him! Meantime I am not idle; I go to the Hospital every morning, where Mr. Kiddle, who is the very soul of kindness and true charity, allows me to make up prescriptions, and learn about medicines, in order to fit me better for Zenana visiting. Is not God good to answer my prayer so soon for a little medical knowledge? Mr. Alexander has made me his dispenser, and it often takes me two hours a day. Ellore is dreadfully unhealthy; we hear of deaths every day from fever, and some of our own boarding-girls have had rather severe attacks. . . .'

Mrs. Chapman's Report.

Our limited space forbids us to do more than give extracts from Mrs. Chapman's heart-cheering report. She writes:—

'I visit three families daily; at this rate, some of the houses are visited twice a week, but most of them only once. The Gospel is listened to with reverence and attention, and I find it a real pleasure to go among my Hindu sisters. It is usual for several women of the neighbourhood to collect around me in whatever house I may be teaching, and this gives me many an opportunity of reading and speaking to them of God's love in Christ Jesus. Ten of my Zenana pupils formerly belonged to the Lines and Fort Caste Girls' Schools, and we are anxious to preserve our influence over them, in hopes that the good seed sown in their young hearts may some day bear fruit to His honour and glory. They receive lessons in the Bible, Old and New Testament stories, Zenana Reader, First Book, and Arithmetic, also in wool-work and knitting. The greater part of these ladies are high-caste Sudras, the wives or daughters of respectable native officials.

'In one house there are two old people, a man and a woman, with whom at times I carry on very interesting conversations. The old gentleman fully believes that Jesus is the Saviour of the world, and constantly calls out: "Saviour! Saviour! come quickly, I am waiting to cross the river!" One day I asked, "Who is this Saviour you keep calling on?" He replied, "The Creator of the universe and Redeemer of mankind—one only Saviour for all; we poor deluded Hindus, through hardness of heart, left the substance for the shadow. The white people are doing us a great deal of good, which we don't appreciate just now, but time will tell, and by and by it will certainly prove a blessing to the rising generation!" . . .

'In one of my Mohammedan Zenanas there are two sisters, very respectable and influential old ladies, who greatly help us by urging their friends to send their girls to school, stating that the English ladies, through pure love and pity, are doing their utmost to better the condition of the women of India by promoting female education. Mrs. Ellington called on these ladies and was delighted with them. . . .

'These are still days of small things, but we hope and wait for the time to come, when the Holy Spirit shall lead them all to look to Christ for salvation.'

It is very difficult to select the most interesting paragraphs of reports which are full of interest from beginning to end, but short extracts from those of the Misses Tod are all we can give our readers this month. Miss Mary Tod writes:—

'At present I only take part in school work, but hope to share in Zenana work as well soon. . . . Every Saturday I revise the week's lessons and examine the girls, putting down their names and the number of questions they have answered on a slate; this they like very much, and it keeps them in order—I mean as regards answering in turn, a habit which I am trying to get them into, and I bring it to their notice by making them forfeit every answer they give out of turn.'

Mrs. Ellington reports so fully the manner in which Miss Tod's time is filled up, that we refrain from giving more details here.

'Besides the Scripture classes in the mornings I have a class for singing every Monday and Wednesday evening at the Fort School, and one for my own girls at the Lines Schools every Tuesday and Thursday evening. At present they are learning "Once in royal David's city," and at our happy little Sunday class they always want to sing it again, and all join in it very heartily. . . . One of the teachers in the Lines School is a poor deformed young Sudra widow named Ventramma. She has charge of the alphabet class, and being an old pupil of the school she is loved and respected, which makes her feel at home in the work. Her story is a very touching one, and her young life seemed utterly clouded over, till Mrs. Cain got her a post in the school, which makes her feel that her life is not objectless. There was an idea of sending Ventramma to the Fort Caste Girls' School to increase the staff there, and I was told to ask her if she would prefer the change. She so evidently shrank from the thought of going amongst strangers—for a Hindu widow gets no sympathy from her people, but only scorn and unfeeling taunts—that when Mrs. Ellington came I put the whole matter before her, and dear Mrs. E. said, "I know what a widow's heart is, and it will be something to make *one* Hindu widow happy." So Ventramma's services were continued at the Lines School, and when I conveyed the happy news to her she seemed relieved of a great anxiety, while her face got quite happy again. She is not a Christian, but truly we may say of her, "She is *not* far from the kingdom of heaven," and her trials have drawn her nearer. . . . We have been much encouraged by Mrs. Ellington's coming amongst us. *She* proposed the singing classes, and I am sure it is a real pleasure to the children. What a blessed privilege it is to make young hearts happy by bringing a ray of sunshine into lives so deprived of it! And by and by, with God's blessing, we hope that *hearts* as well as *voices* will raise their hymn of honour and praise to the only true God, and His Son, our Saviour, Jesus Christ.'

Miss Dora Tod's work, as has been previously mentioned, is in connection with the Mohammedan schools. Speaking of them, she says:—

'The numerous feasts, festivals, and weddings amongst the Mohammedans cause a good many interruptions which cannot be avoided; but I hope that as I now go regularly, the children will not stay away so often. The ages of the scholars vary from six to fourteen, though we have very few of the latter age, owing to the seclusion in which girls of a marriageable age are kept. Two particularly nice girls have been attending the bazaar school ever since it was opened, and they once told me they would never leave if they could help it.

Their attendance is very regular, notwithstanding their many disadvantages, for their houses are at a good distance from the school, and they are obliged to start very early in the morning, while it is yet dark, to avoid being seen while passing through the streets. Their mid-day meal is brought to them at school, and they remain there until quite late, so as to return home after the bazaars are closed. They are progressing fairly in their studies, having, during the last two years, risen from the 2d to the 4th Standard. This is a high level of education for these girls, considering they are of the poor class, who cannot help towards their education by paying a small sum for school-books; but it is a comfort to know they have no objections to learning the Gospel.

'The elder girls all take a lively interest in their Scripture lessons, and real pains to prepare them for me. Some of their answers are most thoughtful and intelligent. The little ones, of whom we cannot expect much, are quick at committing to memory, but slow in understanding.

'Once while reading in the Gospel of the widow of Nain, I asked a little girl what was meant by a widow, when, after some thought, she replied, "One who wears no bangles." This was the only definition she could give of a widow, and her idea was probably gained from practical observation, since no sooner does a Mohammedan wife become a widow than she is deprived of all her jewels and finery, and life becomes a blank, with no hope of happiness in the future. . . .

'God grant that His Holy Spirit may be abundantly poured out on this people, so that their hearts may be opened to receive the glad tidings of salvation through Jesus Christ, who alone is "the Way, the Truth, and the Life."'

BEZWADA.

By reference to our lists of stations, missionaries, etc., it will be seen that all we have been as yet able to do for our sisters in Bezwada has been to subsidise the work of Mrs. Srinivasam, the native pastor's wife, who carries on her school and Zenana work in our name. The following graphic account of the whole mission from the C.M.S. Madras Report, May 1883, is so interesting that we give it entire, hoping it may awaken thought and help and prayer for this hitherto little known place and work:—

'THE BEZWADA MISSION.

'Bezwada is beautifully situated on the river Kistna, at a point where, in its course to the sea, it is forced to find a way through the Eastern Ghauts, and is, therefore, narrowed between two mountains to something less than a mile in width.

'Previous to the construction of the anicut, Bezwada had been visited by Fox, Sharkey, and other missionaries, but no settled missionary work had been commenced. The engineers, however, who more than a quarter of a century ago gathered round them a host of workmen for the purpose of supplying the people with the bread of this life, by means of a ramified system of canals, also made some attempt to give them the bread of eternal life by means of the Anglo-Vernacular Mission School which they built, and a few years later transferred, with its now valuable site, to Mr. Darling, the first missionary whom the C.M.S. sent to permanently reside here.

'Before the irrigation scheme was put into operation, this was truly "a dry and thirsty land," so hot that, at some parts of the year, the mirage might be seen playing on almost every field; but it was not a land where no water is, for the waters of the mighty Kistna rolled in swelling floods through its arid and often famine-stricken plains to be lost in the sea. The people laboured hard for a bare existence, and, when rain failed, died in the struggle. Every ten or twenty years the population was decimated, and sometimes whole villages were entirely depopulated by famine. While myriads perished for the want of water, there it was in abundance at their feet, only just below the level of their withering crops.

'Rising in the Western Ghats, in its course through the Dekkan, the Kistna gathers a great quantity of silt, and thus not only irrigates, but spreads over the whole country a rich fertilising alluvial deposit. When in flood the water is so heavy with silt, that it assumes a yellow appearance, which gave rise to General Cotton's enthusiastic expression of "liquid gold." To turn it into solid gold all that was needed was to turn it on to the extensive tracts of flat country, waiting on all sides to absorb it. The execution of this beneficent scheme has raised a whole people from poverty to prosperity, and while filling hungry mouths with bread, has also filled the Government Treasury with money. No longer dashing madly into the sea, the Kistna now spreads on all sides peace and plenty, fertility and beauty, ease and comfort; and at the right time of the year the smiling crops are a sight worthy of a long journey to see. Even in famine years the Kistna never fails to do its duty.

'Nothing could be more congruous than that the men who came to give water to a parched land, and thereby bread to a dying people, should try to rescue the same people from spiritual famine and eternal death. In addition to the attempt already mentioned, some of the engineers and the Collector held services in Telugu, and urged the C.M.S. to send a resident missionary. They also contributed towards getting a missionary sent here by raising Bezwada from a village to a town, for as soon as the irrigation work began, Bezwada began to grow apace, until now, in the old Masulipatam Circar, it is only eclipsed by Masulipatam itself. No town in South India has increased with such rapidity. It lies in the centre of important communications. The great north road from Madras to Calcutta and the other great road from the Coromandel Coast to the Deckan intersect here, and as the main irrigation canals are also used for navigation, it is by far the busiest town in these parts. All trade and merchandise seem to converge to it and diverge from it. Year by year it goes on increasing so rapidly that it may possibly some day again approach in size to what it is said to have been in ancient days. It stands on an old site of what was a town of fabulous size, some accounts making it extend in one direction twelve miles. It must have been large, for at long distances in the ploughed fields, indications of former dwellings are to be found, and the foundations of extensive and large buildings and colossal images of the Hindu gods have been dug up in great quantities. By wars or famines, or both, it became depopulated, and existed only for the sake of the Brahmans, who, on account of its being a holy place, largely congregated here to make money out of their idolatrous system. Two of the temples, dedicated respectively to Shiva and Kali, are famous and well endowed.

'At one period in history, Bezwada was a great Buddhist place, and some say that the tooth of Buddha was for a time kept here. In all the hills round about there are rock-cut temples. To give a full account of these caves would take too long; but they serve to support the local traditions that the war of extermination between the Buddhists or Jains, and the Brahmans, was

carried on in these parts with great ferocity. At Amaravati, twenty miles up the river, is the site of the well-known Buddhist tope, from whence the famous fine art sculptures are obtained. The great Chinese traveller, Thuen Seng, who about A.D. 600 visited all the notable Buddhist shrines in India, and whose book, having been translated into French, has very much of late years engaged the attention of literary men, also visited and described Bezwada; but to go further into these matters would exceed the limits of my present purpose.

'Under the Brahman system Bezwada is still considered a very holy place, and great festivals are held, when multitudes flock from all parts to bathe in the river and attend the idol car procession. At the "Shivaratri," that is, "Shiva's night," or celebration of the night on which Shiva was born, it presents a wonderful sight. All the town and the spacious sands on the river bank are crowded for a long way down with people who come, dressed in their best, for the purpose of bathing in the river. The Brahmans stay in the water till nearly noon performing ceremonies, and receiving fees from all who bathe. To the Brahmans it is a glorious harvest, and the Zemindars give grand presents, whether they come to the festival or not. A word or two may be said about the peculiar devotees called Sanayasis. They are ascetics who make all sorts of vows, and in the name of religion do all kinds of extraordinary things. They bury themselves up to the neck in the sand on the river bank; stand on their heads on a leopard skin from sunrise until noon, in the hot sun; have iron cages surrounding their heads, and riveted to an iron ring fastened tightly on the neck. I once saw a set of men who cut themselves with knives; but last year one came who eclipsed all I had ever seen or heard of before. This man lives day and night on a bed of spikes. A board about six feet long, and somewhat more than a foot in width, is filled with iron spikes about four inches long, and pointed so as to be about as sharp as a blunt lead pencil. On this he sits, stands, and lies down day and night without ever leaving it, and, when he moves off to another town, is carried upon it. It was quite painful to see him, and made my heart shrink. This very extraordinary man received plenty of fees, or rather offerings. He was very talkative, which is not the case with all. Indeed, one Sanayasi, who lived for a while among the rocks here, made a vow never to speak again. One day, when passing by the man on spikes in the bazaar, I was asked by the crowd what I thought of this plan for obtaining merit. I explained that salvation can only be had through Christ, and condemned his practice as a species of self-murder, and contrary to God's will. The painful sight he presented caused me to speak very strongly, and I thought I must necessarily have hurt his feelings. He listened in a dignified manner, but uttered not a word. When, however, I next met him he was as friendly and talkative as possible.

'The pleasing history of this Mission, as far as concerns Bezwada and the Christian congregations further west, begins with the advent of Mr. Darling, the first missionary, in February 1858. The fame of Christianity had spread further than the missionary had travelled. Mr. Noble's converts from the high castes, and the large number of low-caste people in the Palnaud who had openly given up idolatry and joined the standard of Christ had caused great commotion. The knowledge of these things spread far and wide, and caused people to begin thinking. At Raghavapuram, nearly thirty miles west of Bezwada, a man named Venkayya, who had heard of these things, wanted to know more about them. With some friends, at the above-mentioned great festival of Shivaratri, he came to Bezwada, and, hearing that a missionary had come to reside there, paid him a visit, and told him that for a long time he had given up idolatry, and determined that he would only serve the one true God and Saviour.

He and many of his companions were shortly afterwards baptized, and from that time forward Christianity at Raghavapuram spread with such rapidity among all the surrounding villages that a missionary was required for that part alone.

'For twelve years, however, Raghavapuram and Bezwada were one district; but in 1871 they were divided, and, from that time forward, what had been known as the Bezwada District has been called Raghavapuram, and the work in what is now called the Bezwada District dates from 1871. Of course, the A.-V. School and town of Bezwada are excepted. There were also a few Christians at Penapalla, who had migrated from the Raghavapuram District.

'What then is the result of preaching the Gospel in these parts for the last twelve years? There are now nearly 500 baptized Christians, and about 300 inquirers and catechumens. They are, for the most part, agricultural labourers and weavers, and are regarded in the Hindu system as non-castes or outcastes. They are not always as good as they ought to be by a long way, but I should like to know in what part of the world faultless congregations are to be found. Considering what a degraded system these people have given up, it is a wonder to see them as they are. If one could say no more than that they have given up their idolatrous system, it would be saying a great deal. They attend, however, the Sunday services with a great deal of regularity, and also to a great extent the daily prayers, for it is usual in every village, about eight o'clock at night, to meet together for about a quarter of an hour, for the reading of God's Word and prayer. Their readiness to submit to discipline is sometimes quite surprising, and to English people it would be amusing.

'What is the system they have been delivered from? I do not see how a system could be worse or more degrading, and if people who find so much that is pleasing about the Hindu system, having got their knowledge from ancient books, would take the trouble to examine for themselves and see what the system actually is now, as it presents itself to those who live in its midst, I do not think they would find it to possess a single aspect worthy of admiration. There are three chief gods in the present system—Brahma, Vishnu, and Siva, and they represent three leading ideas. Brahma is connected with all that is good; Vishnu with all that is lascivious; and Siva with all that is terrible and destructive. Brahma being good, they say he will do no one any harm, and may, therefore, be left to himself. No temples are built in honour of Brahma, nor are images dedicated to him. I have seen hundreds of temples, but never one dedicated to the name of the god whom the Hindus regard as the author of all good. The festivals are chiefly concerned with the worship of gods and goddesses, connected with Vishnu, and especially that incarnation of him called Krishna. One of the representations of Krishna carried in the procession is obscene and shameful. At some of these festivals Siva is worshipped, and those connected with him, but the most noticeable worship in connection with Siva, the destroyer, is that given to his wife Kali, chiefly at the time of calamities. Siva is bad enough, but they say his wife is worse, and when cholera, small-pox, and other disasters come, the blame is laid on the wicked Kali. When a Hindu mother loses a child it is Kali's fault. There are other kinds of devil-worship, but none of the demons get the amount of money spent on them that Kali does. On one occasion I saw in this place 300 sheep and 12 buffaloes, and fowls without number, offered to Kali. It is at these times when, on account of some visitation, the people in terror wish to propitiate the angry Kali, that they appear really earnest in religious matters. At the festivals, matters are taken in a routine fashion, and even the devotees, who are most fastidious in bathing and other ceremonies, seem to like the festival chiefly because it is a holiday-time, and a means of meeting friends. Some of these festivals draw

vast multitudes of people, and the story is related to them how the particular deity in question rose to fame. It will be seen that in all this there is nothing of the Vedic system. The gods of the Vedas are not images, and in the Vedas nothing is said of temples. The Vedic deities are the sun, moon, stars, fire, winds, etc., and their temple the universe. It was a worship of the creature in place of the Creator, but not idolatry in its grossest sense, and very different from the degraded system which any one living in India, with his eyes open, and desirous of knowing what is going on around him, will daily see. The present gods of the Hindus are described in their own books as guilty of all sorts and the worst of misdeeds, and every possible calamity is attributed to their evil influence. What can be the result, then, of such a system? Why should a man be better than the deity he worships?

'It is from demon-worship, idolatry, and a low moral state that the converts have been rescued, and although the leopard cannot change his spots in a day, and all who are now called Christians have not become in all cases as perfect creatures as we could wish, and with that rapidity we so much desire, yet it is wonderful to see the change that has been brought about, and of every one of them it can be said that he has given up the abominable practice of the false system in which he was brought up. Is the result worth the effort and the money spent? I personally think it is worth 50,000 times both the effort and the expenditure.

'The work hitherto spoken of has been the result of itinerating. The Christians reside in twenty-six different villages. In many villages there are very few converts, sometimes only three or four. In others there are sixty or eighty. They are for the most part weavers and day-labourers, but many have land and cattle of their own. Thus it is now as it was in the days of the Saviour Himself. To the poor the Gospel is preached, and the common people hear gladly. The ordinary practice is for the missionary to travel so as to see those villages which the native evangelists report to him as encouraging. He has his tent pitched, if possible, in a tope, or under a tree conveniently near the village. If there are no Christians in the place he has to wait until the sun has nearly gone down before he can do anything, and then he goes to the caste part of the village, and gets into conversation with the Brahmans and Shudras he finds loitering about. In a few minutes a number of people, often a crowd, will gather round him, and be ready and willing to talk and argue, but be at the same time almost as unimpressible as stones. Sometimes one of the Brahmans will try to get a dialectical victory, and thus cause a little excitement. The audience, with few exceptions, are nearly always quite out of sympathy with the missionary. As darkness comes on the discussion is concluded by the distribution of a few handbills, in the hope that, if read in quiet moments, they may have, by God's blessing, a good effect, and the missionary goes to his dinner. After dinner a lantern is required, and this is to visit the low-caste part of the village. The low-caste people do not cease their weaving or return from their fields until dark, and so it is best to go about half-past seven or eight o'clock, when they will gather round him in great numbers. Indeed, his reception by the low-caste people is quite different from and quite a contrast to that of the Brahmans. As soon as they see him come, one will say to another—"The gentleman has come to talk with us; bring out a cot and let him sit down." A native bed having been brought out, and a white cloth spread over it, and the missionary having been requested to sit down, he will do so, and then invite all the rest to sit down in front of him. Some portion of the Scriptures indicating that men are sinners needing salvation is then read. This doctrine they always assent to, and when it is further pointed out that their idolatrous method is not the

right one, they nearly always agree to that also, and say the missionary knows these matters better than they do, but what is the good of his bothering with people like them?—they are only buffaloes, and it is not worth his while. They think Christianity must be good, but they cannot become Christians, because the caste people would persecute them. At any rate, they are as well off in religious matters as their forefathers have been for ages, etc. These things have to be answered, and often when the missionary gets tired of talking and appealing to them they will begin to ask him questions: "How much does Government pay you for trying to make us Christians?" "What will you give us if we become Christians?" "If we were to become Christians, and the caste people drive us out, how should we get a living?" etc. They will often ask for medicine, and the missionary's opinion on all sorts of matters concerning this life, and often tell him about their law-suits and other troubles. However, to make the story short, by going to these villages one time after another, and having native agents to do the same, and when there seems that in any village an impression has been made, by keeping up a constant visitation, the large numbers above mentioned have by God's blessing given up idolatry, and now bear the name of Christ.

'There is one matter I ought to mention which carries regret. It is the want of native agents for carrying on this work as it deserves to be carried on. From the first there has never been a sufficient sum of money to pay for a proper agency, and during the last few years, when that increase of the work we so long for rendered an increased agency all the more necessary, the estimates were cut down, and the agency became even more inadequate than before. This is a great pity, and may have, indeed I think it is sure to have, a very detrimental effect upon the future character of the Mission. It is necessary to make a broad and clear line between Christianity and heathenism, or there is danger of the converts beginning to think that the difference between the two systems is not very important. *It is only by giving good and constant instruction that this danger can be avoided, and good instruction cannot be supplied without money.* A catechist only costs twenty shillings a month, and other agents much less. I do hope and trust that funds will soon be coming from some quarter or other, so that the work may go on as it ought. Sometimes the Christians themselves say, "What is the use of becoming Christians if we cannot be properly taught Christianity?"

'What has been said up to this point about converts applies, for the most part, to those from the lower castes; but we have not neglected what we regard as the best way of reaching the higher and priestly castes, viz. Anglo-Vernacular Schools. Preaching among the higher, and especially among the Brahman caste, is nothing like so effective as among the lower classes. It is well then to take them while young, when the heart is tender. Youth is the spring and seed-time of life, and if we industriously sow the seed at the right time we may fairly look for a harvest. Neither do we look in vain, for any one who has lived in India ten or fifteen years, and looks back that length of time, can see the great change that is being brought about by the higher education. This may be said of all schools, whether Government or Missionary, but very much more so of the Mission schools. I do not forget the many converts from the Brahmin caste, and Bezwada is no exception in that respect; but on taking a broad view we can see the great work which God is slowly but surely accomplishing. When God does a great work He does it slowly, but it is sure, and in the end its slow march looks grand and majestic. It is, then, on account of the difficult nature of the work that we prefer, on the whole, schools as the best means of reaching the caste people. Let all means that God has put in our power be tried, but most of all let us use schools for the higher

castes, and in some respects the Caste Girls' Schools are the most valuable. Without depreciating preaching, it may be said that a Brahman feels inwardly amused at the idea of any one pretending to teach him religion. He thinks he has heaven's favour as no other mortals out of his own class have, and is so proud of his system, and of the Caste theory in particular, that any attempt to teach so favoured a being contains a spice of the ridiculous. Altogether, this persuasion of being so much better than his neighbours seems to give him very pleasant feelings, and put him to himself in a very high state of comfort and satisfaction. Like an alligator in his scaly coat, he is so incased in his proud system that only very sharply-pointed darts can pierce him, and then only in a few places. Some of the best darts for this purpose have been provided by the Hindu writer Vemana. This Pantheist conceived a hatred of the idolatrous system, and wrote a very clever and sarcastic poem against it. A few epigrammatic verses from Vemana always raise a laugh, and thus sharp things can be said without giving offence, and all the more so from the fact of being quotations from a Hindu source. The Vemana darts, being both sharp and barbed, are uncommonly good, and not only find their way inside but stick fast when they get there. You say to him that his blood is the same as other people's. He will reply, "Only in appearance," and perhaps give a favourite illustration to the effect that the blood of birds seems the same, but there are unclean as well as clean birds, etc. Pride is of all things the most difficult to deal with, and if Peter, who had heard the Divine Master teach so plainly that nothing that entereth defileth, afterwards required a heavenly vision to teach him that no men are by reason of their class, or caste, unclean, and that God is no respecter of persons, and even after that was withstood by St. Paul to the face, for backsliding on the same question, being ashamed to continue eating with the Gentiles because certain Jews had come to Antioch—if Peter the apostle of the Gospel of Christ found caste pride and prejudice such a stumbling-block, it is no wonder that the Brahmans, who glory in their exclusive system, present a great difficulty. The Brahman system is like a strong fortress of the evil one, and when a strong fortress has to be taken, it is very necessary to be patient, and to go on battering away until large portions of the walls tumble down, and then comes the final rush. This is the process we are carrying out by means of the higher-class schools, by teaching English literature, and giving as far as possible a Christian education to the priestly and higher castes. Thus we are battering down the walls, and preparing for the grand assault that shall certainly in God's time bring down this vastly wicked system. In carrying on the siege we have, however, encouragements, and minor victories by the way, which are foretastes of the final conquest.

'The Bezwada Anglo-Vernacular School is now in sole charge of one who was formerly a Brahman pupil in the same school, but is now a Christian and a graduate of the Madras University. Another Brahman pupil also became a Christian, and took his B.A. degree, and is in Government employ. Thus, as in ancient days, so now, the mass of the Christians are from the lower classes; but there are noble exceptions from the higher ranks of life, and many of the "priests have become obedient to the faith."

'Another class of work is the Caste Girls' School, and on this I could gladly say a great deal if space permitted. Formerly it was quite impossible to get the caste people to send their girls to school at all; but what was impossible in these parts fifteen or twenty years ago has for the last dozen years been an accomplished fact. It has always been possible to get children of the lower classes into boarding-schools, where the parents are relieved of all trouble and expense, and the only limit to that class of school is the amount of money

available ; but a Caste Girls' School shows real progress, and the change that is coming over the caste system. This class of school is most powerful also in breaking down the caste stronghold ; and thus a great help to the Anglo-Vernacular Schools, through whose instrumentality such progress has been made that Caste Girls' Schools are now a possibility in this district. The Caste Girls' Schools are particularly valuable, because it is in the homes among the mothers and sisters that superstition now lurks most, and when young men wish to become Christians it is the mothers and sisters who exert the strongest force in keeping them back. It is a very pleasant sight to see the girls in their bright clothing, and most of them quite appreciate the privilege of going to school. In the school at Bezwada there are now more than a hundred girls on the rolls, and I dare say, if a special effort were made by calling together a meeting of the townspeople, a great many more might be induced to come. I am, however, almost afraid for more girls to come, as more teachers would then be wanted. Already I am deeply in debt on account of this school. Only fifteen rupees a month are granted to the school. The cost of the school building and site, and a large portion of the other expenses, have been raised locally. From one cause or another the local contributions have fallen off. The death of the late Rajah of Nuzavid caused Rs.10 per month to be lost, and other contributors have left without their places being filled up. Appeals to the Madras Committee are useless, and only bring the reply that they can spare no more money. The value of the Caste Girls' School as an agency (that will do what is most of all needed, viz. reach the homes) can hardly be overstated, and yet the money is not forthcoming to carry it on as it ought to be carried on, and as it deserves to be.

'In conclusion, it will thus be seen that we are using those means that seem to us best calculated for making progress with all classes. Itinerating is most effective among the lower castes, and higher-class schools among the higher castes, and God's seal is stamped on our efforts in all directions. All that is wanted in order to obtain still greater blessings is more money for an increased agency. That it is the duty of Christians to provide more money, and that the work deserves it, ought, I think, to be plain to and approved by all.

'J. H.'

AMALAPUR.

Of this station we have no report, and can therefore only give the following short extract from the *Madras Church Missionary Record*:—

Caste Girls' School.

'In connection with this mission a Caste Girls' School is maintained in this town. Its present strength is about sixty-one girls. The school is supported by the Church of England Zenana Mission Society. The monthly cost of the school is about Rs.50, towards which a grant of Rs.12 is received from Government. In connection with this mission two elementary schools are maintained at Bendamorlunka,—one for boys and the other for girls. Each numbers about thirty-five.

'I commend the work to the prayers and sympathy of the Christian friends of the missions.'

China.

'Presented statement of the China Fund, showing cash received to date £418, 1s. 2d., with promise of £150 in September, and as money had still to be received from the results of a meeting at Croydon, and a sale of work there, it was thought that the £700 which had been decided upon as the minimum on which it would be prudent to go forward would be speedily attained. The Secretaries were authorised, on the completion of the amount, to enter into negotiations with the Secretaries of the C.M.S. with reference to the arrangements for sending out Miss Gough.'

Extract from C.Z.M.S. Committee Minutes, July 4, 1883.

SUCH is the extent of the response to our effort to 'go forward.' It may be that we have yet to learn that it is not we, as a Society, who are by the Master called to 'go into all the world and preach the Gospel,' but that He will use us best and fullest in India. We scarcely know, but we think otherwise, and so we give in full Mrs. Fagg's appeal. But at the same time we ask that earnest and 'effectual prayer' may be offered without ceasing, that a light may be given to our path, so clear and shining that we may not miss the guiding, and may be made willing to follow and work according only to His will.

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'Waft, waft, ye winds, His story,
And you, ye waters, roll.'

So the Lord's children sing, and have done ever since Bishop Heber gave us that well-known hymn, 'From Greenland's icy mountains;' but, friends, it is no use calling upon the elements to do our work. God, the Creator, gives to the winds and waves their work, and they obey Him. He also gives man a work to do; every man, woman, and child have something given them to do. A work has been provided for each one, and each person has been, if I may so speak, set a task. The work must be done 'while it is called to-day,' and if this one fails to do her part, then that one must do double duty. Some commands are clear and concise. 'Go *ye* into all the world.' 'Give *ye* them to eat.' 'Pray *ye* that the Lord of the harvest send forth labourers.' Now take this triplet in the following manner:—'Pray,' 'Give,' 'Go.' Ask for guidance from Him who has promised to give it continually night and day. Alone in the secret place of your own chamber, 'shut-to the door,' lay everything, yourself included, at the Master's feet, and 'as a little child,' ask, 'Lord, what wilt Thou have me to do?'

'Twas on a summer's day, long years ago,
I called *two* willing servants to My feet;

I took them by the hand, and said to each,
I shed My blood for thee;
Lovest thou Me?
And then I gave *him* work,
Large work within My fold.
He had no earthly store
Wherewith to feed My poor:
It mattered not, I 'd given *thee* My gold.
Where is it now? Look at that pallid brow,
Sunk in its weary sleep:
The furrows are too deep;
They tell the tale of many an anxious grief—
Not *his*, but *Mine!*
Whence comes the wasting of that haggard cheek?
The guilt is thine.
He gave Me all his time, and strength, and health;
I took it, and then asked thee for thy wealth—
Thy given wealth! asked that it might be free,
Held in thine open hand for him and Me.
Then came the years of conflict and of toil,
The days of labour and the nights of prayer;
Souls perishing in sin,
Few hands to fetch them in;
The hungry to be fed,
The naked to be clothed,
The outcast and the poor
Gathering about My door.
I wanted money, and I wanted bread,
I wanted all that willing hands could do;
I wanted the quick ear and the ready eye—
Ay, and the deep, true soul of sympathy:
I wanted help, and then I called for thee—
I called and waited, and then called again:
Oh! could it be that I should call in vain?
I called and waited,
And thou didst not come!'

Is the Lord Jesus calling and waiting for willing ones to 'Give' for China, or 'Go' to China? And does He day by day have to say, '*And thou didst not come*'?

One who well knows what she is saying has said, 'The people of England might all find Christ if they would, but they will not come unto Him that they might have life.' In China there are people feeling after God, groping about in darkness, seeking some one to guide them, but, alas that it should be so! there is not one missionary to a million men, or one to twice that number of women. If you had stood as I have done among a crowd of dirty, untaught Chinese women, and heard

them say, 'Do stay and teach us,' and knew the change which Christianity would bring about in their benighted homes and hearts, you would act, you would do more than sing to the winds and waves to carry the Gospel message, or sigh at the vastness of the empire, 'appalling to even think of its need.' One lady said she would be willing to help China when all the poor ladies in England had been assisted. Philanthropic idea, that will never be realised! Then there are many whose whole energies are used up in working for India or other parts. Work on, dear friends, and may the Master reward your efforts with abundant success! Give us a place in your prayers, in your sympathy, and we will remember you. But for the willing ones who are asking, 'What can I do?' and saying, 'I should really be glad to help if I knew about China, but I always thought them a civilised race, needing no help,' I pen the following: for I speak that I do know.

Go to either of the eighteen provinces of China, enter into their 1460 cities, see the towns and villages innumerable in which there is no day of rest, no place of worship, no Sunday-school, no Christian book-shop, no single messenger of the Gospel proclaiming the 'good tidings of great joy.' These negatives are more appalling than the vastness of the empire; but come nearer, and enter a rich man's dwelling-house, 'Zenana' we may term it. Eighty people live there, the ladies 'shut in' for an almost lifetime. The daughters-in-law have just been removed from one house and placed in another, where they remain till death opens for them another door. I asked them if they never went to a temple to worship or out of doors to visit. The old women said they did, but some of the others answered, 'No; we have a temple in our own house; come and see the place where we pray;' and there, close by, was a room fitted up with small ancestral tablets, before which incense-sticks were daily burnt. Then they took me into the garden, up a flight of steps cut in the rock, and upon the top they showed me 'an altar to heaven and earth,' therefore they needed not to go to a temple unless anything very special was requested of a god.

I then asked them what they did all day. And by questioning and observation I came to this conclusion: The mornings are spent, whole or in part, in painting their faces, eyebrows, and eyelashes, doing their hair (I never met a lady in Foochow who did not profess, at least, to taking down and rebuilding her hair each day, but I have heard missionaries state that they have known the hair frequently left for a week or fortnight not taken down) and attending to their feet. The great object of a rich Chinese lady's life seems to be to make her foot

as small as possible. Two inches is the smallest I ever saw. I hope at some other time to speak more fully of this foot-binding process. After the mid-day meal, some would work embroidery, or sit and chat and smoke. The smoking went on continually while I was there. Two slaves, amahs or concubines, stood in front of a lady with a brass pipe, and a pipe-light (twisted brown paper) just blown into to produce a flame, so enabling the smoker to have her whiff or two. The pipe is then refilled and relighted. A very slow process, but then they have nothing else to do. I had with me some of Mrs. Grimké's invaluable text-cards, a Testament, and hymn-book. After showing them some cards, and inviting them to read, they passed them back for me to read and explain. One only expects to make them really take hold of what the text says by questioning and drawing out what one has put in. I asked them if they would like to learn to read? 'Yes, very much,' several said, and thinking I meant to stay and teach them, they took me to a room where they told me I might sleep and live alone, if I would teach them to read and understand. Of course they had no definite idea of Christianity, and did not mean they wished to learn, but, their curiosity being aroused, the door was opened for a teacher to go in and teach.

I have heard many times that the husbands object to foreign visitors, because they are afraid of the wives becoming Christians. I never experienced this; on the contrary, in this house the gentlemen asked me to come again, say, at least once a month; in another house a Chinese merchant told me he never would be a Christian, but I might teach his wife; while there are very many well-to-do men, whose hearts are being touched, who would gladly welcome any visitor who would teach their wives and daughters 'the good doctrine of Jesus.' And there these people are waiting; and who will go over and teach them? Do not at once say, 'I could not; I should never learn the language or customs; I am not fit for the work.' This last clause I have frequently heard; but who says you are not fit? Have you told the Master that you were *willing?* Fitness belongs to Him. He will prepare you for the work He has prepared for you, providing you have the 'willing and obedient' heart. You prepare your heart for receiving the training, and then the service will be shown you. All difficulties of language and customs, etc., may be easily overcome in the spirit of prayer and stern application. God has created us with abilities, and He will not do for us what we can do for ourselves.

Talking to a clergyman friend last week about English Christians I said, 'The churches are well filled, and many earnest hearts are joining

in prayer and praise, and wish to mean all they say, "By giving up ourselves to Thy service;" yet frequently not one in twelve could speak to a seeking soul or a sinner about the way of life.' And this clergyman said he could not understand it; but it was the greatest difficulty to get good workers, those who would go forth and preach the good news, and pray with those they visited. Are you one of these, and trying to quiet conscience and heart by saying, 'I am one of the Lord's hidden ones; it is not given to all to speak'? Oh, friends, let me implore you, for your own soul's sake, to beware how you listen to such suggestions as those. If you can say, 'One thing I know, that whereas I was blind, now I see,' then you could, if you would, ask others if they can see; if not, tell them, as simply as possible, how you first saw the grand plan of salvation revealed to you. Begin to work at home, and God will very soon give you more to do. The Lord Jesus will be back very soon; do not let us be ashamed to meet Him, or afraid that our work will all be 'hay, wood, or stubble,' but trust Him to give you courage to speak for Him. A very dear friend of mine, particularly shy and nervous, went out to work for God in her native place. The heart beat, and the knees and hands trembled, but she let go, as it were, the hold she had of herself, and God used and blessed the instrument abundantly. Finding how greatly God had strengthened her for service, she went forth again to sow the seed, and having proved the faithfulness of God, she had more trust in Him; but not more courage in herself. She is now in China, as shy and timid as ever in things pertaining to herself, but bold as a lion in her God-given strength, when speaking for her Master. She seems to be always talking to Him, and when she speaks for Him, her words are never allowed to fall to the ground. God has allowed her to reap as well as sow. A child of God, who has 'no confidence in the flesh,' has far more success in working for the Master than a bold courageous child who means to do great things.

An aged missionary once said to me, 'When you wish to visit houses, do not ask to be admitted. Come with me this afternoon, and see how I manage.' Very grateful and thankful was I for this advice. I went and saw and listened, and so profited by that afternoon's visiting that I never had a door closed against me. Would you care to accompany us? I can recall every event as though it happened but yesterday. My friend was well known, so she was constantly greeted with 'Where are you going, teacher? Who is that with you? Can she speak Chinese? What book have you in your hand?' To all of these questions she gave a satisfactory reply. When one woman said, 'Oh, teacher, come and sit

down,' she wanted no second bidding, but immediately we entered and sat upon a wooden bench, while our hostess prepared a cup of tea for us. (Tea is always hot and ready, it only awaits the pouring out into saucerless cups.) The front of the house was open, and neighbours, big and little, dirty and clean, thronged in and pressed upon us. They asked numerous questions. If at all rude, my friend said, 'That question is considered rude in our country, so I must not answer it;' but where she could answer, she did most pleasantly. After some little time she said, 'Now I invite you to listen to me; you see this picture: can you tell me what it is?' All tried to guess, and then she told them the story of Adam and Eve. They listened attentively, and then said, 'Very good; you are kind to us.' We then bade them 'be seated,' and they told us to 'walk slowly, slowly.' So we went on through one narrow alley into another, going in wherever we were invited. It would take up too much space to tell you about each house, so I will just tell you of two others. A young lad, evidently returning from school, came up and said, 'Will you enter our house, teacher?' 'Yes, if your mother wishes it,' was the answer. He ran away, soon returning with 'You must come; mother says so.' We went; the house was well filled with about thirty women—grandmother, mothers, daughters, aunts, and daughters-in-law. We were invited to be seated in the ancestral hall. Tea was handed us, a pipe and cakes offered. Questions many were asked, and then one young lady, more bold than the rest, asked, 'What do people worship in your country? I hear you have no gods.' Here was a splendid opportunity given at once. My friend most faithfully and lovingly spoke of our living God, and then drew their attention to their own dumb idols which were before us. Missionaries sometimes unwisely denounce gods of wood and stone before they have given or shown the people a more excellent way, so making them angry and unwilling to listen. My friend did not so, but worked her way round, and her frequent, 'Is it not so, mother, aunt, or sister?' using a title she considered due to them according to their respective ages, pleased them much. And I noticed she always used the lowest personal pronoun, giving them a far higher position than herself. This they consider most polite, and listen more willingly on that account. Our last visit was the saddest; it made a deep impression on my mind. Up to this time I had thought the Chinese incapable of real love, and a woman took it as a matter of course that her husband would take two wives to himself if he could afford it; but my eyes were opened that day as they had never been before. After the preliminary words had been spoken, we noticed a small slave enter with a closely concealed parcel, which she carefully placed

under cover in her mistress's bedroom. We immediately guessed what it was, but my friend wisely refrained from any allusion to it, only simply told the lady of Jesus, and how He called the weary and heavy-laden to Him. 'Weary I am,' she answered; 'I have such a load here,' laying her hand upon her heart. 'Listen,' she continued, 'and I will tell you all about it. My husband loved me once. I was his faithful wife for many years, but, alas! I bore him no children, and now, when I am getting too old to hope for any, he has taken a young wife; he has given her rooms opposite mine. He comes to the house, enters her apartments, and stays there. He goes out and sends presents to the house. All are taken to her; I never get one. But the worst of all is, he never speaks to me, never looks to (at) me; I am quite forgotten. And here all day I sit and see these things, but dare not speak. See, there is her baby boy in the nurse's arms. I never had one; I want to love that one, but his mother will not let him come to me. Oh! it is drying up my blood, and I must, yes, I must, smoke opium to help me forget my misery.' Her secret was out, we knew by her fingers and the secret parcel what she was doing, but after such a tale of woe, my friend could but drive back the tears that were starting from her own eyes and say, 'Listen while I read.' She read first that dearly-loved hymn in Chinese—'Jesus loves me, this I know.' The lady sat close to her, bent over her, and said, 'Do teach me to read; if I could learn such good words as those my heart would not ache so, and I need not take opium. I do not want to, but my heart *is* so sore.' My friend stayed and taught her a few characters, and when she again said, 'Do teach me to read; come every day,' my friend sorrowfully informed her that her hands were more than full of work she could not leave, but whenever she could find an opportunity she would go and visit her, and try and comfort her. Before we left the second wife sent a message over to say she invited us to her room. We did not go. It was getting late for one thing, and my friend would not add to the sorrows of that already sorely-tried one, so we said we could not go, and when we bade the other 'be seated' (the usual parting salutation) she said, 'I am *so* glad you did not go in there,' and her frame shivered.

I will leave you with this dark picture. We walked home sorrowful and in silence, praying for that poor woman. I am going to pray for her now, as I do each mid-day, and I ask each reader to stop just here, and breathe a prayer for the poor Chinese ladies.

In conclusion, let me say I have penny collecting-cards, and will supply them to any who are willing to collect funds for China. If you cannot go, you can pray. If you cannot give, you may gather some fragments. A penny is a small sum to ask for. I give my address below.

The story of another family has been most truthfully and plainly told, and printed in the form of a halfpenny book (this also I would supply on application), by the Lady Beaujolois Dent. And if I can give any information as to climate, etc., I will only be too glad to do so.—M. (MRS.) FAGG, *Homeside, Duppas Hill Terrace, Croydon.*

Praise and Prayer.

PRAISE.—'Blessed be Thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all. Both riches and honour come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious name.'—1 CHRON. XXIX. 10-13.

PRAYER.—'Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.'—2 THESS. i. 11, 12.

THANKSGIVING

FOR the good hand of our God upon us.

SUPPLICATION.

For special cases see pp. 240, 242, 254, 263, 277.

Miss Tucker writes of a seeming necessity to close schools at Fatteghur thus:—

'With all Batala before me and the villages, I cannot undertake to go twelve miles to this out-station. Our force is now so very weak! Yet it seems a pity to close the schools in a promising place like Fatteghur, where there seems more hope of converts than in most places. There has been, and is, a good deal of working in Fatteghur amongst the men, which makes it more needful not to lose hold of the girls and women.

'Will you please give a place in your prayers to the work and workers at this station?'

Miss Bloomer writes:—

'At last, after five months' wandering, and change after change, I have arrived at last at Karachi; and on Monday began regular work at the Guzerati School. Until I am a little better acquainted with the language I cannot go to the Zenanas; how I long to be able to do so! There are about seventy girls' names on the roll, but the average attendance is about forty. Will you pray for me that I may be guided and blessed with "a right judgment in all things" in my work?'

In connection with Burdwan, Miss E. Mulvany writes :—

'There is no limit to the work we might take up if we had but the help, both English and Native. The work at Jagot Beera, which is just beginning to open up, is most interesting, and has its peculiar features. The Bows (married ladies) and widows are willing to come every day to school, and pay eight annas a month. About nine or ten women assemble, with about eleven girls, for instruction, repeat texts and pieces with the girls, nursing their babies all the time. On Monday last the school was opened at their earnest request, and a room provided by a carpenter free of charge. Then another set of houses on the other side of the road are crying out for a school, and beseeching me only to charge four annas a month, hinting I shall have twenty houses; but if I charge eight annas, only ten will come. I am thinking of consenting, as I can only go twice a week to teach them, and the other school gets *daily* instruction. There is quite a large house like a hall or manor-house, and I have been offered the verandah, a kind of corridor, nice and cool; so now I think you may imagine me going Tuesdays and Fridays to this, and being the sole teacher of about twenty women just beginning to read. I shall have to keep them as much as possible together in their lessons. It is cheering to see the rapt attention and reverence shown to the Bible lesson. I almost dread the time coming for opposition, which we must expect if any of them begin to wish to be Christians. It is all new to them now, but such a precious opportunity as that may not last long. How I long for more *teachers!*

'Our two schools in Burdwan are my chief anxiety now. The big school is not increasing as I should wish; however, I mean to make an effort during this week's holiday to go round and beat up for numbers. It is a matter of anxiety to me every month where the salaries are to come from for this school, for I get nothing for it from home. However, so far, it seems like the widow's cruse of oil. I got Rs.42 in fees last month, and this month by fees, subscriptions, etc., I have already got Rs.40, so it seems as if the Lord intended this work to go on.

'The servants still continue to come to prayers daily, and sometimes their attention is very great.

'Another feature of our work now is for the Europeans, chiefly those employed at the railway. We made a start and got a few of their families together for a social evening. Now we are to have a short service every Wednesday from 7 to 8 o'clock. I think it will be just reading and prayer and singing hymns; perhaps some of the Evening Service. Mr. Rudra, the native Pastor, is very earnest, and feels very much that the carelessness of the Europeans is a great hindrance and stumbling-block to the heathen.

'Will you remember all these new things in prayer?'

Prayer is also asked for both the Converts' Homes, and for all the Inmates.

Thanksgiving is due for large openings for Medical work at Bhagulpore, and prayer asked that every use of the gift of healing there may be accompanied by the spiritual gift of more faith in the power of the Lord.

PROPOSED CYCLE OF PRAYER.

Sunday.—For blessing and help to be given to each of the Missionaries.

Monday.—For the Bible-women and Native helpers.

Tuesday.—For the schools and converts.

Wednesday.—For the Normal School in Calcutta and the Alexandra School in Amritsar.

Thursday.—For those who are visited and taught in the Zenanas.

Friday.—For the Medical and Village Missions.

Saturday.—For more labourers, both Europeans and Native, and an increase of missionary zeal at home.

Sunday.—For the Native Christians, and an increase of a missionary spirit amongst them.

Monday.—For Madras, Ellore, Palamcottah, Masulipatam, Sacheapuram, Trichur, Trevandrum, and all the stations and work in South India.

Tuesday.—For Calcutta, Barrackpore, Agurparah, and Krishnagur.

Wednesday.—For Bhagulpur, Burdwán, Jabalpur, Mirat, and Karachi.

Thursday.—For Peshawur, Amritsar, Batála, Simla, Jalandar, Jhandiala, and the districts.

Friday.—For an increase of love and zeal, wisdom and discernment, amongst the missionaries.

Saturday.—For wisdom and guidance to be given to the Committees both in England and India.

THE GIRLS'

Church of England Zenana Missionary

UNION.

Maya.

SHE lay so sick and ill, poor little Maya! with limp limbs, and drooping eyelids, and fevered hands. Not on a soft bed like you or me when we are ill, but on the bare floor of an Indian hut.

It was thus that the kind Mission lady found her when she happened to call on Maya's mother. The child seemed dying, and no one appeared to care; for Maya was *only a girl*, and heathen parents take little count of *such*.

'Put her in a hot bath,' said the English lady, 'while I go to get some medicine;' and she hurried away to fetch the needed remedy.

When she came back nothing had been done for the suffering child, and instead of the prescribed bath a small kind of soup-plate of lukewarm water had been prepared; but for want of anything better the missionary lady had to make the best of it, and Maya was gently bathed, and then placed on a small *gooderie* the English lady had brought to place under the



child as a protection from the damp mud floor; while a pocket-handkerchief, dipped in a cooling mixture, was put on her brow; and, as nothing more could be done for her just then, the Mission lady left, after giving a few simple injunctions to the mother how to tend the child.

Poor lonely little Maya! There she lay tossing in pain and restlessness, with no kind hand to raise her aching head, or hold the cooling draught to her fevered lips. No one cared for her, and for no other fault than this—she was *only a girl.*

All day she lay thus, till at nightfall her mother, seeing the child was

dying, and not wishing her to die in the house (which would have been an ill omen), put her out into an empty shed beyond.

There she lingered, in what agony of fear and suffering who can tell, till morning, when her mother went to see her, expecting the child was dead.

But Maya was not dead; only a little nearer to the great unknown world than she had been the night before. So her mother lifted her up and carried her down to the bank of the Ganges, that her child might die by the sacred river of the Hindus; and laying the almost unconscious little figure close to the water, went away.

Did no lingering touch of motherhood linger in her breast? Alas! heathen mothers are taught thus to forsake their own offspring by their cruel religion; and perhaps such things happen too often for them to think much about it. And so Maya was left alone to die, with no voice of love to soothe her dying ear, no touch of sympathy to comfort her nameless fears. Alone, yet surely not alone, for HE who has said, 'Behold, all souls are *Mine*,' is very pitiful and full of compassion, and He never left her through all those weary hours; and when the eventide of that long day came to a close, He sent His messenger to save the deserted child.

The sun had sunk in the gorgeous west in gold and crimson, a night-breeze swept through the tamarind trees, the fireflies gleamed among the shadows in their fitful way, while above the Southern Cross looked calmly down from measureless space, and ten thousand star-lamps kept watch in their 'sky-home' in the deep vault of heaven. The brief twilight of the Eastern evening was ended, when a quick step passed swiftly down by the river's brink. It was the Bible-woman on her way home from her day's toil in the dusty city.

Suddenly she paused,—for surely that was a child's cry that struck on her ear! Again, and yet again, came that wailing moan, and the sound seemed near at hand. No matter that the weary worker was longing for rest; she could not pass on heedless of that cry of pain. A few steps aside from the path she was pursuing brought her to the spot where Maya was lying, apparently at the point of death.

It was but the work of a moment to raise the tiny figure in her kind arms and carry her straight to the Mission House, where after much care and attention the sick child revived.

Then the mother was sent for to see the glad surprise that awaited her.

But Maya's mother was the reverse of pleased on seeing the child she thought was dead in the Mission lady's arms.

No; she wouldn't take her home; it would bring ill luck to her family to take back a child who had once been left to die on the banks of the Ganges. The Mission lady had even to try and persuade the mother to take back her own child! and the plan was only carried out at last on her representing that Maya was such a very little girl that she could not do harm to any one.

So little Maya did not die after all. She was still alive when we last heard, and we hope she yet may live to witness to her countrywomen of that God of Love whose messenger rescued her from an untimely grave.

Dear reader, do not forget to speak to God about her when you kneel at the Throne of Grace to-night. Ask much for her—ask much—for however great the boon you plead for, the Lord gives answer now as He did of old—

'I have also given thee that which thou hast not asked.'

BIBLE QUESTIONS FOR SEPTEMBER AND OCTOBER.

I. Quote the passages in each Gospel in which Jesus a second time foretold to His disciples about His death, and then again the third time.

II. Then relate the story of our Saviour's last 'six days,' showing how He fulfilled His own and all the prophecies concerning Himself.

III. Say what you know of the Passover: its Old Testament history, and its completeness as a type of Christ—and its New Testament reality.

IV. Which two of the Evangelists tells the incident of the Widow's Mite? Explain it.

V. See John xiii. 1. It says, 'Having loved His own which were in the world, He loved them unto the end.' Take a case (say Peter's), and exemplify how this wondrous love of Jesus for 'His own' was manifested and shown.

VI. Who betrayed our Lord? Write his short history.

Notices of Books, and Miscellanea.

Bashanta.

CHAPTER XIII.—(*Continued.*)

THIS occasion of a widow's marriage was a favourable time for asking such a question, for it would not be difficult to broach the subject. Soon afterwards Bishwa Nâth met the Pandit, who began to inquire after the welfare of his family.

Bishwa Nâth replied, 'Sir, my wife died, leaving me with one child, a daughter, whom my mother is bringing up.'

'Are you not going to marry again?' asked the Pandit.

'I am thinking about it, sir,' replied Bishwa Nâth. 'When my wife died my parents were anxious for me to marry again, but I did not wish to marry a child. Now that I have seen this widow's marriage, I am thinking whether I can marry a widow as Bhutan has done.'

'That is a question I cannot decide,' answered the Pandit. 'I am afraid of making any change in our customs, for I have always noticed that when a family departs in the least from our old customs greater innovations quickly follow.'

'But, sir, what do they say? Are widows forbidden by the Shastres to marry? I am convinced by reading Bidaya Sagara's books that the Shastres do not forbid such marriages.'

'Do you really wish to marry a widow?'

'Yes, sir, I have decided to do so.'

'Is there any one whom you wish to marry?'

'You may be vexed with me if I tell you.'

'Why, what reason could I have for being vexed?'

Hearing this answer Bishwa Nâth said—

'Sir, yesterday I saw your brother's widow. She was looking into the garden, and your son pointed her out to me. Her face greatly charmed me, and your son told me that she can read and write; and from what I have heard of her other good qualities I think she must be such a wife as I wish for, and would be a suitable mother for my daughter.'

The Pandit was surprised and agitated on hearing this reply, and said, 'What can I say? Who ever heard of such a thing as this?'

'Will you not consent, sir?'

'I cannot tell; let my mind get settled. Who could have thought that any one would ask to marry the little Bow? How will she receive the idea? she is so greatly devoted to the Hindu religion.'

'Do you think she will object if you tell her that the Shastres do not forbid widows to marry?'

'How can I tell the end of a woman's folly? Augh! augh! augh!'

Bishwa Nâth took his leave, saying that he had a long way to go. But though he could not see Bashanta she was never absent from his mind.

The Pandit was not forgetful of the astonishing request that had been made him. When he told his wife about it she was disgusted and angry, and with the restlessness of a woman could not keep it to herself, but the next day told Bashanta about it.

When Bashanta said nothing, Bâmâ Sundari exclaimed in surprise, 'Little Bow, have you nothing to say? Are you not angry?'

'Why should I be angry, sister? I tell you truly I shall be very glad if the custom of widows marrying is established.'

'Why?'

'Sister, do you not see? How many widows are a happiness to their families? You have been kind to me, and given me a home, but think what might have been my state if you had been unkind and denied me one? You remember Koilashi's wife, do you not? When her husband died her mother-in-law treated her badly, and even beat her, and what was the result? Kedar Babu but spoke a few kind words to her and she went to him. And Pushti's mother, too; what trouble she had to bear when her husband and children died! Her father and

mother-in-law abused and beat her every day, till at last she could bear no more, and ran away. And do you know what has become of her now? These two cases have both happened this month, and you remember how often these things have happened before. If widows had the hope of marrying again such things could not happen.'

'There is truth in what you say, sister, but you know it is not the dustoor (custom) for widows to marry.'

'Yes, but it is not forbidden by the Shastres, and if a custom is a bad one, why need it be kept?'

'Well, but what do you think of Bishwa Nâth's proposal?'

'What does my father-in-law say?'

'He says that it passes his comprehension.'

'If he is willing I shall consent.'

This answer astonished Bâmâ Sundari and Prasanna, but they did not treat it contemptuously. They were amazed at her courage.

A fortnight after a Ghatak arrived to make the proposals after the accustomed manner. Everything was easy to arrange about the gifts, etc. The Pandit called his friends to know what they thought about the marriage. Some approved, some were indifferent, and others thought it would be a wicked act. It soon became apparent that it was impossible to satisfy everybody. So after the Ghatak had been a month passing from house to house, the marriage was finally decided upon. And it was Prêm Châd who brought this about, by explaining the matter clearly to his parents. They were so fond of him, and rejoiced and were proud at having such a son. They thought that there was no limit to his wisdom. His father used to say, 'Prêm Châd, my son, you know much more than I do; I trust in you, do not lead me into any evil way.'

Prêm Châd used to go to and from Bishwa Nâth and Bashanta with news of each other, and in this way they seemed to get to know each other's characters. And they were eager to hear what he could tell them. Prêm Châd told Bashanta of Bishwa Nâth's doubts and seeking after Christ, and Bashanta longed to have a husband who would help her in the right way. But for some unexplainable reason Prêm Châd did not tell Bishwa Nâth that Bashanta was a believer in Christ, consequently he only thought of her as a wife and a friend.

At last the wedding-day arrived, and Bishwa Nâth, with his father, uncle, cousin, and many other friends, came to Gopâlpur. Bashanta was once more adorned with ornaments. She thought it was very wonderful that she should wear them again.

The usual marriage ceremonies were performed, and on the third day Bishwa Nâth and his wife went to Calcutta. Kâmini cried very much when they went away, because Bashanta would always have to stay in her husband's house. But at last she was comforted by being told that some day she should go to Calcutta to see Bashanta.

Thus they took their leave, and Prêm Châd alone rejoiced over their departure. The others were all full of doubts and misgivings as to the propriety of such marriages.

(*To be concluded in our next.*)

Extracts from Proceedings of Committee.

July 4, 1883.—Presented financial statement. Receipts since 1st April, £3126, 19s. 2d.; disbursements, £5565, 8s. 10d.; balance in bank, £4407, 18s. 3d.

Reported receipt of £63, 10s. from Sydney, N.S.W., and of £26, 13s. from Toronto.

Presented statement of the China Fund, for which see p. 271.

Reported resignation of Miss Roberts for the district of Cumberland and Westmoreland; and the appointment of Miss Sandys for Middlesex, outside the postal districts.

NORTH INDIA.—Presented letter from Rev. H. P. Parker, Calcutta, enclosing medical certificate ordering Miss Condon home at once; and the appointment of Miss Hunt to the charge of the Normal School from June 26.

Resolved—That grateful acknowledgments be sent to Calcutta Local Committee for their past services, and the hope expressed that though the Committee be dissolved their interest in the Society may always continue.

PUNJAB.—Presented letter from Rev. R. Clark, enclosing title-deeds of Kyber House; reporting that Miss Norman had passed in Urdu, and Mrs. Ball in Scindi.

SOUTH INDIA.—Read letter from Rev. E. Sell. This being the last meeting before the recess, the Secretaries were empowered to transact all business as it might arise, until the next Committee in October.

CORRIGENDA.

WE have received the following:—

'There is an odd mistake in our last *I. W.*, see page 198. You call Bella Abdullah, who has been from the first Miss Hewlett's best *medical* student and assistant, "*non*-medical." The non-medical assistant is Miss H. Singha.'

Page 205, *for* 'Spiers' *read* 'Spens,' which is Mrs. Scott's present, correct name.

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INDIA'S WOMEN.

VOL. III. NOVEMBER—DECEMBER. No. XVIII.

Unexpected Blessings.

'THEY always come to me one by one, these unexpected blessings!' twittered a House Sparrow, that sat on the eves of a dingy house in one of the dingiest of London streets.

'And between whiles you are kept in a state of constant disquiet, not knowing where your next meal is to come from,' answered a Tile on the roof of an adjoining dwelling.

'Not in *disquiet*,' answered the Sparrow; 'not in *disquiet*, but in *uncertainty*.'

'It means the same thing,' said the Tile.

'I think not,' replied the Sparrow. 'My life is certainly a precarious one, and I never know from day to day where my next meal will come from; but God cares for me, and I am not afraid: "my expectation is from Him," and He has never yet failed me, and I know He never will.'

'Who taught you that?' asked the Tile, with an incredulous smile, as if she commiserated the Sparrow on her childish trust.

'Why, I learnt it years ago,' said the Sparrow eagerly, 'on a night just as cold and dark as this. Shall I tell you about it?'

'By all means!' cried the Tile, who loved a story, and longed for something to break the monotony of the chill evening.

'Well, then, you must know,' began the Sparrow, 'that I was one of the most timid creatures in the world. Knowing I am so insignificant, I suppose, made me so; for I felt my life was of so little moment to any one that not a soul would care if I lived or died. I can assure you my days were spent in a succession of "*needless fears*," which were a perfect misery to me, and certainly did not help me to bear my troubles when

they *did* come, as, of course, they did every now and then. I was afraid to seek a miserable pittance in the street, for fear of meeting with some misfortune by the way; I positively dreaded even to eat what I found, lest I should not be able to get another meal. When I had plenty of water, I was in a tremor where to get food; and when I got food, I dreaded choking for want of water. On wet days I feared I should die of the damp, and on dry days I was more miserable still, for fear a drought might shut up my meagre supply of water (for I was utterly dependent on the puddles in the streets). I was afraid of the light, lest any mischievous boy might see me and shoot me with a stone; and I scarcely dared to go to sleep at night, lest those murderers of our species, the wandering cats, should find me in an unguarded moment, and put an end to my existence. When I moulted I was in despair, thinking I should never get more feathers; and when my new quills came in, I feared they would always look spiky and ugly, and be of no good at all; and when finally they developed into full-grown feathers, I was in an agony lest any one should see and covet them, and aim at my destruction to secure them. When the sun beat fiercely down in summer I dreaded being roasted alive, and in the winter I thought I should have died of the cold; and one night the moon nearly frightened me out of my wits! (It was when I was quite young, and I had never seen her before.) I saw her great white face come peeping up behind the chimney-pots and roof-tiles; and I must have fainted with terror, for I slipped off the edge of the buttress where I was roosting, and fell with violence on a small stone window-sill below.

'I was stunned by the fall at first, but gradually recovered to find myself lying between some pots of sickly-looking geraniums, which grew in front of a small window thickly lined with dust, half the panes of which were broken, and stuffed with rags.

'"What a place!" thought I to myself; and was just on the point of turning on my side preparatory to flying away, when a faint childish voice fell on my ears—

'"Are not five sparrows sold for a farthing," it was saying; "Are not five sparrows sold for a farthing, and *not one* of them is forgotten before God?"

'Did I hear aright? If so, why had I been restlessly wandering about in perpetual fear all my life? I paused to listen, and the voice went on—

'"Fear not; ye are of more value than many sparrows."

'I peered over the window-ledge to get a glimpse of the speaker, and such a sight met my eyes! It was a little bare attic room, with not a vestige of furniture save an old box, a broken jug, and a heap of rags.

On the latter lay a small boy of some twelve or fourteen years old, so thin and worn with pain and sickness that he looked as if the bones must come through his skin. What clothes he had were all in rags. There was no collar to his threadbare shirt, and but the name of a sleeve to cover his skeleton arm! yet he did not look a bit sad, for there was a smile on his pinched face, and he seemed talking to some one I could not see. I hopped a step nearer—

'"Ah! there's one of them," he cried, as he caught sight of me. "Poor little thing! what a bonny face, with those bright black eyes!"

'I shall never forget the thrill that passed over me as I heard those kind words! Here was indeed an UNEXPECTED BLESSING, *come from the very source I had dreaded most*—one of the London Street Arabs! I quite loved the little lad; and when he shook a few stale crumbs out of his tattered pocket I hopped down on the bare floor beside him, and ate them joyfully.

'That was the turning-point in my life! Hitherto I had been walking under the shadow of *needless fears*, now I lived in the light of *unexpected blessings*.

'My little sick friend (for I soon learned to look on him in the light of a friend) taught me many things when I paid him my daily visit to his dreary back attic, where he always strewed some crumbs for me; or, if he had none, we were hungry together.

'One wintry day, when to my horror I found every drop of water frozen as hard as a bit of iron, I fluttered to the attic in sore distress.

'"He'll never understand that I want water," I said to myself; "what shall I do?"

'Had the child heard my unexpressed thought? Surely not! Yet, as I flew in, there lay a broken cup of water by the heap of rags in the corner! I flew fearlessly to the longed-for draught, and drank again and again, while my little sick friend watched me with eager delight. He was too ill now to raise his head from the roll of rags that formed his pillow, yet he never complained.

'"God careth for us both," he said softly; "for you out in the cold world, for me in this lonely garret; and I know that 'I shall not want;' for '*are not five sparrows sold for a farthing, and* NOT ONE *of them is forgotten before God?*' and He says I am of 'more value than many sparrows.'"

'Again those beautiful words that had first riveted my attention to the occupant of that little room! They came with fresher force than ever as I sat by the broken dish of water which had come to me as such an *unexpected blessing* that morning.

'I wonder if my looks betrayed my thoughts, for my little friend seemed answering them as he said half aloud—

'"Yes, dear little Sparrow! God careth for you, and my expectation, too, is from Him. He brought you to me as an *unexpected blessing* when I was in great distress: and each day He has given me some unexpected blessing since—a kindly visit from the district visitor, a shovel of coals from a neighbour, a cup of cold water from a fellow-lodger; and the best is yet in store, for I know that in the Better Country to which I am going, many an '*unexpected blessing*' is waiting for me, and I shall soon be there."

'He fell back faint and exhausted; and his thin outstretched hand dropped heavily by his side, the drooping eyelids closed on the eyes that had watched my coming footsteps day by day.

'In an agony of undefined fear and dread, I fluttered round; and the sound of my beating wings must have made sweet music in his ear, for he smiled sweetly, and his parted lips murmured slowly: "Jesus is come to take away my soul."

'How strange that he had caught the sound of footsteps which my keen ears could not hear! I listened intently; there was not a sound! not even the labouring breath of my poor friend.

'I was not left long in suspense. Presently a light tread was on the stair, the door opened, and a gentle-looking lady entered, bearing in her hands a bunch of Christmas roses and a basket of grapes.

'From my vantage-ground on the window ledge I watched intently all that passed.

'Silently the visitor folded my poor friend's hands upon his breast, and placed the roses there, while tears of pity fell from her eyes. Then she raised herself, and, looking up through the dusty window, she said softly, as to some One who, though unseen, was present—

'"THOU *hast given him his heart's desire.*"

'"Another *unexpected blessing* for him," thought I; "and I am glad he has it."

'I did not realise *then* that his gain was my great loss! The time that followed was sad indeed!

'For days I watched over my sleeping friend, and wondered that he did not wake.

'"Maybe the journey to the Better Country, of which he spoke, is too great for him, and he needs a long rest first," thought I, as I hopped in and out of the silent garret.

'Then came a day, marked evermore in my life's record—but not with

white. When I peeped in at the broken window one rainy morning I found the little room full of strangers, who carried away my poor friend, and I saw him no more: and the next day when I went to look at the deserted place, I found a stranger there filling in the broken window with new panes of glass.

'"How shall I live?" thought I, as I remembered the happy meals I had come to rely on for my daily subsistence. But the *needless fear* was not for long! for as I stood motionless by the place that had been as a home to me, I seemed to hear my lost friend's voice again repeating the sublime words that had been my support through many a cold, dark wintry day—

'"Are not five sparrows sold for a farthing, and not one of them is forgotten before God?"

'"Not *one* forgotten!" I had hardly repeated the words, when up from the depths of the dingy alley came a child's plaintive call—

'"There 's the little Sparrow that I always see every morning jumping in at poor Ben's window! It shall not want now he is gone!" and a small, childish hand scattered some large white crumbs on the brown pavement.

'"Another *unexpected blessing!*" thought I; and that was only one of many many more that have fallen as sunbeams on my way every day since; and for the future,

> "I know not what may befall me—
> God spreads a mist before my eyes!
> At every step of my daily life
> He maketh new scenes to rise.
> And every joy He sends me
> Comes with a sudden and strange surprise."'

The Sparrow paused, for her story was ended; and the old House Tile remained silent for a while in profound thought. At last she said half to herself—

'Unexpected Blessings have come to me too since I lay like an unshapely mass of clay in the potter's hands! I am sure I never thought of being placed up here in this elevated situation when I lay baking in the hot brick-field! And I have been so happy here! for nothing is between me and heaven save the swiftly-passing clouds! I could not have a happier lot, for there seems nothing for me to wish for!'

Not a happier lot! Ah! a most *unexpected blessing* was in store for her that day, though she little thought it. New slates were to be put on the house-top instead of old-fashioned tiles, and she must be dislodged from her resting-place.

'What will become of me?' she cried, as she was hurried away in a cart, in which she was almost shaken to pieces against her kindred tiles.

She was not left long in doubt. An unknown hand caught her up when she least expected it, and an admiring voice exclaimed—

'What a beautiful piece of moss is growing on this old tile! I will plant it in my rockery.'

And soon she found herself imbedded in soft peat-mould, ferns springing up around her, and a fountain showering down on her soft drops of cool crystal water.

Truly her life, as well as the Sparrow's, had been full of *unexpected blessings.* And this last one was the best of all; and it led her to think more than she had ever done before.

Hitherto she had been contented to *receive* these unexpected blessings. Henceforth she wanted to share the benefits she had received with others; and as she could not do so better than by telling her life's story, she was constantly repeating the tale of *Unexpected Blessings* to those around her. But most of all she loved to linger on the history of the little Sparrow who had first directed her thoughts to better subjects than grumbling and repining.

'She was only a Sparrow,' the Tile was wont to say; 'and yet I learnt more from her than from any one I ever met before or since. I am sure I shall be thankful all my life for having known her. I often wonder where she is, and how she is getting on, now her child-friend is dead; but I remember that *One* careth for her, who has said in words of everlasting strength, "Are not five sparrows sold for a farthing, and *not one* of them is forgotten before God?—FEAR NOT," and am comforted. Others may forget, but He remembers—He remembers!'

Reader, are you troubled with '*Needless Fears*'? Then let the House Sparrow's story teach you to step out from beneath their gloomy shadow into the light of '*Unexpected Blessings;*' for the same Voice that said of those tiny feathered friends, 'Not one of them is forgotten,' says also to you—to you individually, as if beside you He had none else to love and care for—'I WILL NOT FORGET THEE.'

The countless blessings you have already received have proved to you how true His word is; and for the future He promises, 'From this day will I bless you,'—till Earth's *Unexpected Blessings* are exchanged for Heaven's *Splendid Surprises* as your feet pass the bounds of darkness into God's 'marvellous light,' for—

'*Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*'—1 Cor. ii. 9.

The Women Workers of the Bible.

By the Rev. J. E. Sampson, Vicar of Barrow-on-Humber, Lincolnshire.

XIV.—THE ROMAN WORKERS.—1.

AMONG the twenty-nine names of brethren 'in the Lord' to whom salutations are sent in that wonderful sixteenth chapter of Romans, the names of women are—the number denoting perfectness—seven. Of these, six are distinctly said to be workers:—Phebe, 'a servant of the Church;' Priscilla, 'my helper in Christ Jesus;' Mary, 'who bestowed much labour on us;' Tryphena and Tryphosa, 'who labour in the Lord;' and the beloved Persis, 'which laboured much in the Lord.'

All these are clearly 'women-workers.' And this is the more remarkable when we notice that it is not said of any of the *men* that they were workers, except Urbane indeed, who is called 'our helper in Christ.' It is no new thing, then, that among those who are 'in the Lord,' and who toil with self-denying devotion to win souls to Christ, women should be so distinguished. It certainly justifies—if it needed justification—our Zenana work, and the many other Christian works sustained in these days by the energy of women. May God increase them, and bless them a hundredfold!

There are other women mentioned in the chapter, though their names are not recorded. There is the venerable mother of Rufus, so touchingly saluted by the Apostle, as 'his mother and mine.' And there is the 'sister' of Nereus. Connected with both of these are tokens of work, happy work for God. Think of being the 'mother' of an apostle of Christ. It was just what He had promised: 'There is no man that hath left house or mother, but he shall receive an hundredfold now in this time, houses—and mothers,—with persecutions; and in the world to come eternal life.' Paul had all these. I see him dwelling, even in Rome, a stranger and a prisoner, 'in his own hired house.' I see him persecuted too. But I see him mothered also, cared for in his needs and infirmities by a godly matron.

I love to think of that 'mother's' work, though I know so little of it. It would be easy to picture scenes in which she had left her home to minister to a suffering servant of Christ. But I protest most earnestly against those vain imaginings in which even the Lord Jesus Himself is made to figure, and to speak words which He never did speak, and never could. It is no

good sign that such books should be so popular. Let it suffice for us to learn a lesson from this loving word—*mother*, 'his mother and mine.'

I will only speak of what I know. At this moment I have a dear daughter laid helpless and sick, a missionary, driven by fever from the work she loved. Beneath an Indian sun, far from her own mother, she has been tenderly cared for by devoted 'women workers,' of whom she testifies from her heart that they have been 'mothers' to her.

Such service is not forgotten. The Apostle, sending greeting to Rufus, thinks of 'his mother;' and the thought at once awakens memories of her past kindness to himself, perhaps 'a cup of cold water only in the name of a disciple,' and affectionate gratitude prompts him to throw in the words, recorded by the inspiration of the Holy Ghost, 'and mine'—'his mother and *mine*.'

It is just the work of a woman to 'mother' a stranger. It is work which lies so close at hand. Jesus often comes 'an hungered' or 'a stranger,' 'sick,' or 'in prison,' and, in the persons of His 'little ones,' asks to be 'mothered.'

Think how the eyes of the Christian mother of Rufus would dim with grateful tears when she read those two interjected words, and saw how her little, perhaps her forgotten, acts or words had been remembered. Who can forget a mother? And 'mothers' raised by the Faithful Promiser, just when the 'stranger' needs to be mothered by a kindly hand, are doubly precious. In those little, those often unnoticed words, 'his mother and mine,' I think I read a page,—a page which will be read out in the Home beyond, in the life-story of many a weary missionary, of many a poor, many a toiling servant of Christ at home.

Christian women, to whom it is given to possess, for life's brief season, 'houses' and 'lands,' do ye long for sons and daughters who will praise you in the gate of the celestial city? Then 'mother' the stranger, the fatherless, and the widow, the faint or the failing servant of your Lord. 'God is not unrighteous to forget your work and labour of love which ye have showed *toward His name*, in that ye have ministered unto the saints, and do minister.'

In this verse is a key to the word 'labour,' which so distinguishes the Christian women of this chapter. To minister to the members of Christ of our substance is counted 'labour' by the Master whom we serve.

I said I thought I saw the token of woman-work in Julia also, and also in the unnamed 'sister' of Nereus. They are found together, and in company with others, perhaps with the husband of Julia. And then the salutation is not to them only—'Philologus, and Julia, Nereus, and his

sister, and Olympas,'—but also to 'all the saints which are with them.'

Other 'saints' there were 'with them.' Perhaps Julia and her friends 'lodged strangers;' or these 'saints' might be 'the church which was in their house.' Certainly they were 'with them.' These Christian women did not isolate themselves. They associated other saints 'with them.' Their house, or houses, were well known far from Rome as the resort of 'saints.' In this way they were 'helpers;' in this way they, as well as Tryphena and Tryphosa and others, 'laboured in the Lord.'

I think I may truly say, then, that of all these Roman Christian women there was not one who was not distinctly a 'woman-worker.' Not one moved only listlessly apart in her drawing-room. Not one thought 'that the things which she possessed were her own.' But all, with one consent, united lovingly and openly in the service of Christ. Their motto was evidently that which is yours and mine—'Always abounding in the work of the Lord.'

Sowing and Reaping, or Labour in the Field.

A great door and effectual is opened.'—1 COR. XVI. 9.

'Go in and possess the land. . . . A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year.'—DEUT. XI. 8, 12.

'I will give you the rain of your land in his due season, the first rain, and the latter rain.'—DEUT. XI. 14.

'Be strong, and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.'—JOSH. I. 9.

AGAIN the last records of another year of work are before us, and with our South Indian Stations the reports for 1883 will come to an end. Verily 'the Lord hath done great things for us, whereof we rejoice,' and we have His own promises of all manner of blessing, upon which to stay ourselves for the coming year. Doors are opening all around. Those who are sitting in the gross darkness of heathendom are straining their eyes towards the light. 'The Lord's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear,' but His eyes are on far-off India and China as surely as they are on Palestine or England. He has promised to send rain on the

land in due season, and His presence is with us always for strength and blessing, for life and health and peace.

'Come, labour on.
Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
"Go work to-day."'

PALAMCOTTAH.

Superintending Missionary, . . .	MRS. LEWIS,	1875
Zenana Missionary, ...	MISS MACDONALD,	1877
" "	MISS LING,	1881
For Sarah Tucker Institution, . .	MISS ASKWITH,	1881
Bible-women, ...		22

MRS. LEWIS'S REPORT.

'*August* 1883.—In looking back on the past at the commencement of another missionary year, we have cause to raise our Ebenezers of praise to Him who has led us thus far, and to trust Him for the time to come.

'About this time last year one of our number, Miss Ling, was recovering from a severe attack of fever, which had laid her aside for some time, but, notwithstanding this, she passed her first examination in Tamil most creditably; she is now preparing for the second, and at the same time commencing a High School for girls in the town of Tinnevelly, where we are now residing; but of this I must leave her to write.

'Miss Macdonald, my faithful coadjutor for nearly six years, is now enjoying her well-earned rest at home, and will doubtless send you her report from Scotland.

'At the end of last year I was allowed by the Madras Committee to pay my first visit to Calcutta on the occasion of the Decennial Conference being held, when I was able to see something of the good work carried on there by the devoted lady workers of the C.E.Z.M.S. I had also the happiness of meeting many of the Lord's servants from different and distant parts of the vineyard, whom I should otherwise probably never have met in this world, and whom I may never see again till we meet in the presence of the King, when He shall come in His glory, and before Him shall be gathered all nations, who with united voice shall ascribe to Him who died and rose again for our salvation everlasting praise and glory. My dear fellow-labourers and I were permitted to meet again in health and comfort—I much refreshed and cheered by all I had seen and heard.

'Yet another cause for thankfulness we have to record, which is, that through the goodness of our Heavenly Father, the liberal contributions of Christian friends, and the free and untiring help afforded us in its erection by the Rev. J. Rendall of Madura, and by Mr. M'Nair, a retired engineer residing on the hills, we have a comfortable sanitarium erected and furnished, ready to receive our ladies during the hot season, when it is impossible to work from house to house on the plains, or in times of illness. We cannot be too grateful to those who have helped us, and especially to the Giver of every good gift, for this refuge from the heat in the cool and bracing climate of the Pulney Hills.

It is a delight to me to see this an accomplished fact before I retire from the Mission. May the Lord make it a great blessing to all who may follow!

'It is probable that this will be the last report I shall have to send home, and in taking a review of the past nine years, what can I say? Though only two or three of our pupils have made a profession of their faith by baptism, I believe that many others have benefited by the instructions they have received, and that even amongst those who are no longer being taught, some may yet have grace and strength given to profess their faith openly; we have also great reason to hope that others have already been received by that Saviour who will cast off none who "seek for Him, if haply they may find Him."

'In the first week of 1875, as I reached Palamcottah late in 1874, I may be said to have commenced the work in this town of Tinnevelly, and was admitted to *one* house. Now, many houses are opened to us, three Bible-women are at work in them, and nearly 100 pupils are being taught. In our out-stations, including Palamcottah and its suburbs, we have also open doors in every direction, and our number of teachers altogether is twenty-two, with about 500 pupils; . . . the listeners to the instruction which is given we cannot count. Many of the latter hear the Word only once, some *many* times, and thus gradually the darkness caused by entire ignorance is being removed, and the way prepared for the entrance of the full light which the Holy Spirit alone can impart. The ever-watchful and loving eye of our God is looking down with complacency upon one here, and another there, possessing simple faith and love, who dare not speak of it to any but their teacher and their God: that many such will hereafter be found amongst the saved I doubt not. Yesterday I visited two of these secret believers in this town, and there are two others here, sisters-in-law, most interesting young wives, whose hearts are, I believe, fixed on Jesus as their only hope; and in distant villages my eye rests upon some few over whom the angels of God surely rejoice.

'Bishop Sargent wrote to me some time ago, mentioning a case in which we see that our Bible-women's instructions are sometimes blessed to others than their pupils. The Bishop told of one, "a fine old man, quite a soldier in appearance, a distant relative of Mr. ——, who many years ago, when Mr. —— was converted, was a good deal exercised in his own mind about Christianity, but he was unable to come to a decision, and gradually the matter dropped from his mind, so that for years past he has not thought on the subject. But now he is stirred up to the consideration of this great matter, and he wishes to become a Christian, for he is persuaded that Christianity is true, and that there is but one way of salvation. 'What is that?' I asked him. He answered, 'Jesus Christ.' 'And what has made you now think of this great matter, and wish to be a Christian?' 'The Bible-woman who comes to my house and teaches my girl to read.'"

'We have had some trials too during the past year in an exhibition of Caste feeling among some of our Bible-women, which caused us much pain, and necessitated our suspending some of them for a time; but all of those who were now willing to show that sisterly love to their fellow-workers which, as members of the same church, they should have done, have been again received into our midst. Just now we are in anxiety about another of our helpers, and three of our Bible-women are laid aside for a time by ill-health.

'We are now living in the town of Tinnevelly, and hope in consequence to see more of the women around us; some have already visited us at our house, and we hope that others will do so by and by. Next month (D.V.) I hope to visit our out-stations in the neighbourhood of Courtallam, viz., Tenkasy, Pullieyein, and Veeravanulloor. I have been requested to place a Bible-

woman at Kadium, a large town in that circle, but have not yet been able to do so. We are also anxious to have one in Trichindur, but as there are no Christians in the place, we cannot place a woman there alone—she must have the protection of a husband.

'During the past much seed has been sown by us in our house-to-house visitations, and in the distribution of God's Word and Tracts; and I feel now that it is desirable that my place should be occupied by one younger, and in every respect better qualified to carry on the work which has been begun, and to gather the harvest into the Garner of the Lord. It will be a great sorrow to me to leave my dear fellow-workers, and those whom we have taught; but I feel that the time has come for me to do so, as soon as another can be found to fill my post.'

Miss Macdonald's Report.

'The Manse, Parkhead, near Glasgow, *Sept.* 7.

'My report this year is written in a very different atmosphere from that which reached you at this time last year, for instead of 89 or 90 degrees the thermometer only registers 60 degrees, and it is hard work to realise the heat the others are enduring. God bless them, and give them His restful shade and presence! The shadow of the Great Rock and the freshness of the cool green pastures are certainly needed there.

'The last months of my stay in Palamcottah were very weary ones as to the body, and both sad and joyful as to the mind. Sad, in that after six years in a place there are many ties which have wound themselves somewhat tightly, and the thought that these were last days among both European and Native friends was not quite an easy thing to bear; joyful, for the dear women were not slow to express their regret at my going away, and many a curious token of remembrance was given me. Not only to me were the kind words spoken, but in some instances I was asked to tell the kind ladies in England that the women in India were grateful and thankful for the loving interest they are taking in them. I give the translation of two letters which were given to me to take to the ladies in England, and which were written in Tamil by two young women of Tinnevelly:—

No. 1.

To the Lord thanks, and to you all salutations!

The humble salaams of my mother and relations written by her daughter Soranum.

How can we write to you all, who are so far away, and yet who have thought of us, and are like mothers in wishing us to have so much knowledge, new hearts, and the wisdom of God's words? Our humble thanks. So writes your humble and loving daughter, Soranum.

No. 2.

To the Lord thanks, and to you all salutations!

Meenambal sends her most loving and hearty salaams to the ladies. That we may have new hearts, that we may know and read God's holy words, and that you have so much loved us as to do this, we give you our hearty thanks. For this inexpressible good we can make no reply or return. That you may still have in your hearts this love and be unchangeable is our request. So writes Meenambal.

'These are as literally translated as I can give them.

'At my last visit, a widow of whom I am very fond was much distressed, saying, "Have we not been as sisters? If you had a headache I had one also, and your medicine always did me good. Oh! why must you go?—my eyes will be so thirsty for you." But when I explained that I had seen none of my

own people for six years, and that now I hoped to see them all, and perhaps my father and mother, she waved me off with her hands, saying, "Oh, go, go! Their eyes must be more thirsty than mine, but come back when they have seen you."

'One young girl I left who has been determined for more than a year to belong to the Lord Jesus Christ, and I have been urging her to come out and be baptized, but circumstances, especially the opposition of her mother and brother, have hitherto prevented her from doing so.

'Since I have been in England I have been struck everywhere with the apparent interest taken in the Zenana Mission, and at the numbers who seem glad to hear of *the work and the women;* but I feel that this readiness to hear will avail little, unless there be at the same time the spirit to ask, "What can we do or give up *for Christ*, that *He* may be known and glorified?" It is the teaching of our Lord that has made English women what they are; and yet how few of the many rich, independent women there are who will give up life in England and go out as missionaries to India's wives and daughters, which is what is needed. The life in India is a pleasant and happy one, especially when there is work to be done for the Master's sake, and there are plenty of good, empty houses in or near heathen towns, where a Christian lady could settle, and where she would become a fresh centre of influence and help to the women; not perhaps in the easy way in which one can do it at home, but patiently and by degrees. Everything is so different there and here. When they are sick, one cannot send them nice jellies, and puddings, and soups, as one can in England, but a little medicine, or a nice soft cushion, a visit, or a word of sympathy, with, may be, a text or something of Jesus' love, has a wonderful effect. And then there are the children—*little* girls would always come for a sewing party or a Sunday class. Then, if near a Christian village, the Christian women and children need, as much as or more than the heathen, a kind, helping, sympathising friend to keep up among them prayer-meetings, mothers' meetings, widows' meetings, etc.; and there, as elsewhere, there are plenty of poor ones to help, for oh! we have so much, and "to whom much is given, of them much is required." May He give us grace to surrender our all to Him for His glory!'

Miss Ling's Report.

'I have just opened a school which has not yet emerged from "the day of small things" stage, but which requires all my attention and powers of endurance. I am persuaded it will succeed in time, but we must have patience.'

And here we may well quote from the notice issued by Miss Ling previous to commencing the school in question:—

'It is proposed to establish a high school for girls in Tinnevelly. . . . We have already received intimation from several of the leading Hindu gentlemen of the neighbourhood that such a school is much desired, and we now look to them to help us in covering the expenses necessary for school furniture, in the way of forms, blackboards, books, maps, a piano, etc. Donations towards this object, or annual subscriptions in support of the school, will be gladly received.'

To return to Miss Ling's report:—

'I opened on 2d July with four pupils, now reduced to two, owing to the marriage of one and the inability of the other to pay the fees. Fees are in fact the great stumbling-block; they are so unaccustomed to the idea of paying anything for the education of their *girls*, it is only of late years they have thought of educating them at all, even when instruction was given them for

nothing, and now to be asked to pay for it seems to them simply preposterous! My reasons for asking them to do so, however, are manifold :—

'1st. Because our Committee refuse to allow me any grant, and I think they are right in doing so.

'2d. Because there are numbers of people who can quite well afford to pay what I ask, and far more.

'3d. Because I do not want to draw the children away from Mr. Harcourt's schools.

'4th. Because these people have had things given them quite long enough ; it is time they began to depend more upon themselves.

'You know we have removed from Palamcottah to Tinnevelly to be more in the midst of our work, and have succeeded in hiring a commodious two-storied house, the lower part of which we use for a school and the upper part for our own private rooms ; so I have the children under constant supervision, and do sincerely trust I may soon have more under my care. I do not forget that it is God who turneth the hearts of the children of men, and I know that if I wait upon and trust in Him He can and will send me more children to train for Him.

'The management of the school, and studying for my examination, occupy me so fully that I find no time to do any Zenana-visiting, and, therefore, have none of that to report on now. Up to the hot season I worked regularly in part of Tuchinaloor, but the Bible-woman there has, unfortunately, had to be dismissed, and now that end of the village is in the hands of the Bible-woman who visits the rest.

'My Sunday class of heathen and Christian boys no longer exists, owing to our removal here, but the two lads who are employed by us, and so came with us, still continue to come to me as before.

'You see how some work has had to be discontinued, and that I have not yet got fairly launched in the new.'

We supplement this story of patient waiting for the 'increase' which God giveth, with a few words from the Rev. E. Sell :—

'I have been to see Mrs. Lewis and Miss Ling in their native house in Tinnevelly town. It is a fine house, and I think their health will stand. Miss Ling will, I hope, get a good High School, and they are now in the midst of their work. Nothing could be better for it than their present home, and I do trust that it will be found healthy. Miss Askwith is well. It is delightful to see the hearty loving spirit in which they all work.'

The Sarah Tucker Institution.

MISS ASKWITH'S REPORT.

'It does not seem like a year since I wrote the report of my first year in India ; it has been such a busy, happy year that its days, weeks, and months seem to have flown.

'There is very little to tell that is new ; our work goes on much the same every day, in a regular routine of teaching and learning. Soon after my report went last year I passed my first examination in Tamil, and hope in a little time now to pass my second and final one.

'Our numbers at the Institution are quite full (more than 120), and the girls are studying well. Those who went up for the Government examinations last December were very successful. Of the eleven girls who sat for the Middle School, six passed in the first class and four in the second—only one failed,

and of the seventeen who entered for the Special Upper Primary examination, all passed first class.

'I still have my two Sunday classes. The one composed of the two first classes I am now able to teach in Tamil; we are taking the Epistle to the Hebrews, and find it most helpful and instructive. In the teacher's class we are still searching for Christ in the Old Testament, and have now got as far as Leviticus xxiii.

'His Excellency the Governor of Madras and Mrs. Grant Duff kindly paid us the honour of a visit last September, when they were in Palamcottah, and expressed themselves much pleased with what they saw; indeed, when we look at the happy, *really* happy faces of our dear girls, and their neat and tidy appearance, and then compare them with the heathen children around, it cheers our hearts and makes us exclaim, "What hath God done!"

'But while our Institution, by God's good hand upon us, is thus flourishing, the BRANCH SCHOOLS, in which the girls are placed as teachers when they are trained, are much reduced for lack of funds. Last year we had 56 schools, but now some six or eight have been closed, and in nearly all the other schools the salaries have been lessened, simply because we have not the money. These schools are in Tinnevelly town, and several other large towns and villages all over the Tinnevelly district; the little ones taught in them are all heathen children,—dear little things, with none of the bigotry of their elders,—coming regularly and happily to school every day to learn to read and write, and above all to learn about "the love of God, and Jesus Christ whom He has sent." The parents are no longer unwilling to send their children, as was the case a few years ago, but they have not yet so learned the value of their little girls' education as to pay fees for it, so the whole expense falls on the liberality of Christian friends and what little we can gain by Government grants, for we have no grant whatever from any Missionary Society. Last March the funds were so low that Mr. Harcourt himself, for the great interest and love he has for the work, gave from his own private purse Rs.1000 to our Branch School fund. Each school costs from £5 to £20 a year, according to the size. I am most thankful to my kind friends at home who support three schools in which I am much interested; one of them is Aimbur, supported by Mr. Edgar of Bishop-Auckland, and during this year I have been to see it twice—in February with Mrs. Lewis, and last month alone. I travelled all night, and returned the next night, spending the day in examining three schools. I will give the account from my diary:—

'*Thursday, July 26th.*—I arrived at Ambassamudram about 3.30 A.M., after a comfortable journey, having started from Palamcottah at 8.30 P.M. with a travelling servant and ayah in Mr. Harcourt's bullock bandy; good bullocks, road dry, moonlight night—so went quickly. The schoolmaster came and said no notice of my coming had arrived (it had been sent to the pastor, and he was away), so I slept in the bandy till five A.M. Mistresses of school then came to see me, and I got up—the school-room was now ready. Washed and dressed, had some cocoa, and set off in the bandy to Kallideicurrichi; it was a pretty drive, and the master met me on the road and walked by the bandy, telling me all about the schools and the village. There are three schools, one of which, a Brahmin school, was visited last time, so this time I went to the Sudra school. It is held in a large verandah, with a back wall to the street; 22 children were assembled, and a number of lookers-on soon gathered round, taking great interest in the proceedings. After calling the names over from the register, I examined the elder children in Scripture, while the rest did some sewing; they said half of the Catechism perfectly, and were much interested

when I cross-questioned them; they also answered well when I asked them about Adam's fall. After that I took them in reading, spelling with meanings, and arithmetic, in all of which they did fairly. Then came the turn of the little ones, so, after looking at the sewing, which was very good, I heard their Catechism, and questioned them about the Creation; they answered very nicely. They have a good master and mistress, but both are leaving soon, as their salaries have been decreased, and are going to the American Mission at Madura.

'The sun was now getting high, so I produced my pretty little dolls from England. How the little ones' eyes sparkled, and how pleased they were to become possessors! The dear little things, putting their hands to their foreheads, asked me to send their salaams to the kind ladies who had sent them. I gave the mistress one of the furnished bags.

'Before distributing the dolls, a little girl put a wreath of flowers round my neck, and when I was coming away they begged me to stay and have some milk which was coming. Lest they might be offended, I waited a few minutes until the milk came, in a little brass vessel, and the master put some sugar into it with his fingers! I drank a little, and then with hearty salaams came away, a man giving me three young cocoa-nuts as I got into the bandy, which gave me an opportunity of saying a few words to him. I reached Ambassamudram again at 10.30 A.M., and found all the little ones (more than thirty) with their teachers, assembled in the verandah to greet me. I was too tired and hungry to examine them then, so I went into the school, partook of breakfast, and rested a few minutes, after which I had the classes one by one and examined them in Scripture and sewing, after which I gave plantains all round and dismissed them with many smiles.

'By that time the heat was intense, so we made a little couch with the school forms and bandy cushions, on which I lay down while the teachers talked with me, and I tried to encourage them in their work. They are good, conscientious women.

'At 2.15 P.M. I had tiffin, and at 2.30 P.M. started for Aimbur, a long drive of six miles in a bullock bandy. The children were all assembled, looking bright and happy. After examining them, I gave plantains all round, and they adorned me with a wreath of flowers and presented a tray of fruit and spice. The little girls had the dolls which I gave them on my last visit with them, to show me how they had taken care of them. . . . Some of the men came to me in the school, and petitioned for a boys' school to be opened, as they felt it such a shame for the girls to learn when the boys did not! We had a long talk, and I promised to ask Bishop Sargent about it. They followed me out of the village, begging me to do all I could, and asking for books. I gave them portions of Scripture, and "Come to Jesus," a tract which has been translated into Tamil. . . . Then we drove quickly back to Aimbur, . . . said good-bye, packed up, and were soon on our journey home, where we arrived safely at 4.30 the next morning. Beautiful moonlight!

'The Ripon Working Party supports the school at Mélapayalam, a village in which I am much interested, and Miss Browne of Ripon kindly pays the salary of a Bible-woman there.

'At the end of last year some money was sent me for Bible-women, but feeling my especial work was in the schools, I gave part to Mrs. Lewis to use in the manner indicated, and part to Mrs. Kearns for Streevilipatur. Not many days after I was asked to put a Bible-woman in Mélapayalam, and my conscience accused me of having been too hasty in giving to others a work which God so evidently meant me to do: so I promised the man who had asked that

if he would find a suitable woman I would pay her, and the *next week* brought a letter with the offer of another £5 for a Bible-woman! I thanked God and took courage, and in a few days a nice-looking young woman was brought for me to see, whom I believe to be a true Christian. I soon after visited the school at Mélapayalam and spoke to a rich man in the village about the women learning; he took up the idea warmly, promised his wife as the first pupil, and a house for the woman, and has faithfully kept his word.'

Miss Askwith then gives a most interesting and graphic account from her diary of the work carried on by this Bible-woman, but, most unwillingly, we are compelled to leave it out owing to lack of space. She continues:—

'The value of our schools I cannot over-estimate. Mrs. Lewis bears witness to the good foundation they lay for evangelistic work, and I myself am just now seeing the evil effects of the ignorance of the women. Three Brahmins, who come to read the Bible with me on Sunday afternoons, and are all desirous of becoming Christians, are *all* suffering from difficulties about their wives. One man's wife was taken away from him by her relatives, and detained some months; he laboured hard to get her back, and God has now graciously restored her. She is now reading the Bible with him. This, we feel, is in direct answer to prayer.

'Another's wife has been removed, and the other women in the family are his great trial, for they pray him, as none but Eastern women can, with great earnestness, to have nothing to do with Christianity. He told me last Sunday he really felt he must leave all and go away to be baptized, or his faith would fail him.

'The other man's wife refuses to come and live with him, but is now in a village near Courtallam. He is going to try what he can do by force, and if she will not come he will have to give her up entirely, if he is to become a Christian. . . . I must not close without thanking most heartily the friends who have so kindly cheered and helped us by sending subscriptions and donations, both for supporting girls in the Institution and for our branch schools; also all who have so patiently and kindly dressed dolls, and made and furnished little workbags for our children. These are of the greatest help to me, and encourage both the little girls and their teachers. Like the "cup of cold water," they shall "in no wise lose their reward." I thank Mrs. Bourdillon, too, very much for the supply of Mrs. Grimké's text-cards, which have been most useful for distributing among the older children to take home to their parents.'

Note.—The Contributions kindly sent by friends to Miss Askwith will be duly acknowledged in the *Annual Report.*—ED.

TRICHUR.

Medical Missionary, . . .	MISS COLEMAN,	1881
Zenana ,, ...	MISS L. COLEMAN,	1881

Trichur Medical Mission.

MISS COLEMAN'S REPORT.

'Since the last report 2464 patients have received medicine at the Dispensary, and 167 have been attended at their own homes. Many more might have

been visited, but it has been necessary to give much time to the study of the language ; however, I hope to be able to do much more in that way next year.

'Owing to a severe epidemic of small-pox, which raged for some months, and on account of which the country people were afraid to come into the town, there has been a falling off of the attendance at the Dispensary. This disease might have been cut short at the onset, had not the ignorance and superstition of the people prevented it ; most of them object to vaccination, and, when seized with small-pox, refuse to take medicine, because the native doctors tell them there is no remedy for the disease. In some instances, where they allowed themselves to be persuaded to take the medicines prescribed, they recovered.

'The Medical Mission is a means of gaining access to houses which we might otherwise never have an opportunity of visiting, and the people are much struck with being attended at their homes and getting the medicines free. Some of them said to the Mission agents, "These ladies come to our houses and give us medicines; what do they do it for? It cannot be because they love us ; they must do it to please God." What a privilege thus to be permitted to let our light so shine that even the heathen see and acknowledge the hand of God in this work ! They do not yet understand that we do it also because we love their *souls*, and would fain lead them to the Great Physician that they may be healed by Him of the disease of sin.

'A few months ago, a young woman sent to ask me to visit her ; she was suffering from a severe attack of sciatica. A doctor had attended her about ten days before, and had charged her ten rupees, which money she had been obliged to borrow, as, although of high caste, she was very poor, her husband being out of employment at the time. On sending again for this doctor he sent word he could not come unless she paid him more money, which it was quite out of her power to do. A friend then told her of the Medical Mission, and she sent here. By God's blessing on the means used she was restored to health, and then returned to her own home about fifty miles away. But while under treatment she heard the Word read and explained many times, and always listened to it with great interest. She has therefore taken back with her some knowledge of the true God and Saviour. Her mother and some other relatives living in Trichur are so glad when "Leah" goes to read the Bible to them, and say they would like her to go every day. In many others a spirit of inquiry seems to have been awakened, but others again will not listen to the glad news of salvation. One poor woman who had asked, when too late, to be visited, on being spoken to about Jesus, said, "I don't want to hear that ; I only want to get well." A few days after she was called to prove the reality of Eternity. Such cases are very sad, and make one feel the importance of gathering the children into schools, where they may be taught the love of Jesus and the way to heaven, before their hearts get thoroughly hardened through the deceitfulness of sin.

'One day I called at the house of one of our school-children who was ill ; before leaving I asked whether they would like a book, and was told the only one who could read in that family was a youth of eighteen. I gave him a Gospel portion, and told him to read it to his mother and sisters. A short time after, the young girl at school asked me for some medicine for him, as he was ill of fever, and on my inquiring whether he had read the book I gave him, she replied, "He has *learned* it." His mother also said the same. Since we are assured that "the entrance of *God's* Word giveth light," may we not hope that ere long the darkness will be dispersed from the mind of that young man,

and the true Light fill his soul? I left him another "portion," hoping he would *learn* that too.

'"Lydia," the woman who was brought in last year, has been going on satisfactorily, and having been, while yet a heathen, a native midwife, will, I trust, with some instruction and training, prove useful in the Medical Mission. She has already been of service in several instances.

'"Leah," our Bible-woman nurse, is welcomed wherever she goes, and is very useful, not only in the Medical Mission, but also in the Zenanas. During the past year she has taught several Brahmin women to read, and has read and explained the Scriptures to them. At present she is our only Bible-woman, but we want many more such. An immense field of labour is open before us, but the labourers are *very* few.

'The need of a hospital is still much felt, for numerous lives are sacrificed for want of proper nursing. Even the richest of these people have very few comforts in their own homes, and in the majority of cases they must bear their sufferings unalleviated, because their friends do not know how to help them.

'Warmest thanks are tendered to those kind friends who have assisted with contributions for the Dispensary; nor would we forget the kind donor of the beautiful large Scripture texts sent last Christmas, some of which are now hung up in the houses of the Brahmins and Nayars, silent messengers to them of God's love and mercy. "Believe on the Lord Jesus Christ, and thou shalt be saved"—who can tell with what power such words as these may come to the heart of some secret searcher after truth?

'And of such we believe there are many in Trichur. . . . Will not friends at home pray for these, that they may have grace given to come out and boldly confess Christ?'

Zenana Mission.

Miss L. Coleman's Report.

'The Zenana Mission in Trichur has gone through its second year, and though we are not, as yet, able to record any baptisms, still we have cause for much thankfulness in that progress has been made, and that the Divine Master gives us continually many proofs of His presence being with us. Since last year more houses have been opened; there are now thirty-six in which the Gospel is being read and expounded from time to time, and I could name some in these houses who are daily and prayerfully reading and studying God's Word for themselves. In one there lives a young man, now our *Munshi*, who feels so much its preciousness and power, that he not only reads it for himself, but often also to his friends and neighbours; on Sundays he sometimes will walk a distance of two or three miles to outlying places, with only the New Testament for his companion, that he may read it and speak of it to those who, as he says, have as yet known nothing of the love of Christ. In one large house which he visited a week ago, he saw a man who had been suffering from fever for weeks past, and was in a deplorable state of dirt and discomfort; he immediately set himself to work to remedy this condition of affairs, first by recommending, and then by superintending the giving of, a warm bath to the patient, after which he had the bed made clean and comfortable for him; this, with some of my sister's medicine that she had supplied him with, soon had such a beneficial effect upon the poor man that he was able to sit up and listen to the reading. The women of the household were also anxious to hear, and so for the first time the Old Old Story was told to them, and heard with the deepest attention and astonishment. Before he left they insisted on his taking some refreshment,

and begged him to come again very often ; this he promised to do, giving them at the same time some Gospels, so that they might in the meantime read the Word for themselves. This young man, who is now so earnest, had himself no more light than his neighbours before the Zenana Mission was established in Trichur, so we have great cause for praise on his account. We would also ask the prayers of the Lord's people for him, that he may soon be wholly on the Lord's side, and "cast in his lot with the people of God."

'In a house near our school a number of women reside who, for a long time, showed no disposition whatever to receive our visits, but, having invited them to be present at the re-opening of our school, they were so pleased that we have no longer any difficulty about getting into that house. On that occasion the schoolroom was prettily decorated with flowers and plantain and cocoa-nut leaves and fruit, for we tried to make it look bright and cheerful for our guests, who never see anything beautiful in their own dark dingy homes ; while the plain whitewashed walls were adorned with lovely Scripture texts, and, opposite the entrance-door, there hung a large portrait of our beloved Queen. This last was so much admired that it was taken down and passed round for inspection, and many and various were the criticisms bestowed upon it. Then, too, there were the beautiful scrap-books, pictures, and needlework to show them, which loving friends at home had sent us, and for which we tender our very warmest thanks.

'Our Bible-woman is now always welcomed by them, and one among the number says she wants to know "all about the Christ," but she does not wish the others to know of her desire. Once, when a discussion on religion arose, one woman said, "Their book is all lies ; don't listen to it!" but another immediately answered, "No, it can't be that ; if you look into these ladies' faces you will see it must be true! Besides, how different their lives are from ours ; they never get angry, nor use bad language, nor quarrel as we do, so theirs must be the right religion!" Thus showing how our lives, as well as our actions, are remarked on by the heathen.

'When returning from Bangalore last July, where I had been for a few weeks to recruit my health, a Mohammedan gentleman coming from Bombay was my fellow-traveller for some hours, and, all unknowing that I was engaged in mission work, spoke very highly of what was being done in this way in India, and much regretted that England, after obtaining possession of Afghanistan, should have given it up again to native rule ; "for," said he, "the natives can only obtain justice and good government when under British protection ; when that is secured, then the missionary, who always takes with him the blessings of civilisation and education, follows, and the country prospers." He was much in favour of female education, and spoke of some of the Parsee ladies as getting not only educated but Anglicised through Missionary effort. This voluntary statement on his part should, I thought, encourage us to go on with increased zeal in our "work and labour of love."'

Then follows an interesting account of the progress made in building the new Mission bungalow, with a hint at some of the many difficulties which stand in the way of good and rapid work, *e.g.* badness and paucity of tools, and 'transit of materials' troubles, but all this we must leave out, at any rate for the present. But we cannot refrain from quoting one more paragraph from Miss L. Coleman's report, which will interest those who remember what she wrote last year :—

'We still continue to hold our weekly service for the workmen employed in building the Z. M. house, but none of them as yet have come forward for baptism. . . . We know, however, that with the seed sown there is the attendant promise: "My Word shall not return unto Me void."'

COTTAYAM.

Bible-woman,	1
Schools,	4
Number of Pupils,	186
Native Teachers,	7

The following paper from the pen of Mrs. Neve, whose husband is at the head of the C.M.S. College at Cottayam, will be read with interest, as being the first time that our work among the women there has been reported in our pages:—

'This work was commenced by Mrs. J. H. Bishop in 1872, when a school for Nair girls was opened with an attendance of three pupils; the numbers, however, soon increased, and, as opportunity offered, Mrs. Bishop was enabled to open two other schools in different parts of Cottayam, one at the Lower Bazaar, especially for the benefit of the Kongani Brahmins, many of whom lived in the neighbourhood, and the other at Karapara, for Nair girls. Cottayam is a large place, and these schools are situated at some distance from one another.

'Mrs. Bishop laboured earnestly among these girls until 1877, when they were taken charge of by Mrs. W. J. Richards, who, in 1878 opened a fourth school for Chogan girls. Mrs. Richards left for England in 1882, when the four schools came under my care.'

And it was soon after Mrs. Neve's arrival that Cottayam became one of our stations.

'The report for the year ending in July has just been made up, and is very satisfactory. The numbers in all the schools have increased, and are still increasing; and we have during the past year admitted several Brahmin girls. This is most encouraging, as in Travancore caste prejudices are particularly strong; but I believe the schools have been very useful in breaking them down. When the schools were first opened the castes were kept distinct, but now that is all done away with, and I was much interested the other day when a class came up to read the New Testament, to see in it one Brahmin, one Mohammedan, three Christians, one Goldsmith, and the rest Nairs. They all stood according to their rank in class, and there was no difficulty about the matter.

'During the past year we have been able to put up a new school-house for the Nair girls, in place of the very inconvenient native house we occupied for many years. The school has increased since the removal to the new building, and we hope to see still larger numbers.

'We have also made a change in the Lower Bazaar Kongani School. The Konganis have a dialect of their own, and it was therefore considered necessary to have a Kongani master. This heathen man with a Christian woman managed the school for some years, but the children made little progress, and though they had a master of their own caste, but few Kongani children attended. Last Christmas we put a Christian master in the place of the heathen one, and

opened the school to other castes; the result has been that we now have a flourishing school.

'A *training school* for mistresses would be an immense boon. Our Christian women are not sufficiently educated to make good teachers, and in three out of our four schools we are obliged to have both master and mistress. Schools are springing up here and there, and many more would be started if we only had the teachers to put into them, but at present there are none trained for the work. In all our schools the Bible is taught, and a considerable portion of each day is given to the study of it. The children learn texts, and have the main facts of Gospel history taught them. As soon as they can read they have simple books of Bible stories, and later on the Gospels, the Acts, and the Book of Genesis.

'We have three or four big girls in the schools, but most of the children leave at twelve or thirteen. Mrs. Bishop often wished that she could have a Bible-woman who would visit the girls in their homes and carry on the work begun in the schools, but she was never able to do it, nor were we, until about twelve months ago, when the C.E.Z.M. kindly gave us a grant for the support of a Bible-woman, and we set one to work at once. The first we appointed was the widow of one of our native pastors. She is a thoroughly good woman, but from ill-health and timidity she proved quite unfitted for the work, and resigned in October. For some months we were unable to fill her place, but in April we appointed Ellichie, a woman who seems in every way suitable. She has taught in the schools, knows most of the girls' homes, and is acquainted with the customs and prejudices of the Hindus. She has been at work nearly five months, and in that time has visited 113 different houses. In a few cases she has been told not to come again, but in a great many houses she has been welcomed, and in most has been able to read at least a few verses from God's Word. When she finds an old pupil she generally gets the girl to read a chapter, and often discovers that a Gospel or Testament given by Mrs. Bishop has been carefully treasured and read. The girl reads the chapter, then Ellichie talks about it, and the other women (and sometimes the men too) stand round and listen.

'On Wednesday afternoons Ellichie and the female teachers come up to the bungalow and we join together in reading God's Word and praying for a blessing on the work done during the week.

'May I ask any who read this to unite with us in prayer that the good seed sown from day to day may spring up and bear fruit abundantly in this heathen land? The difficulties in the way of these women are inconceivably great, but "with God all things are possible."'

NORTH TINNEVELLY.

SACHEEAPURAM.

Zenana Missionary,	MRS. KEARNS, 1881
" "	MISS ROSE, 1881
Bible-women,	13
No. of villages occupied,	13
Schools,	4
Native Teachers,	3

Mrs. Kearns's Report.

Our valued missionary, Mrs. Kearns, sends us a report so full of interesting details of her work among South Indian villages that we would fain give it verbatim; but our already crowded pages warn us that we must do violence to our inclination and only give copious extracts, which we venture to preface by a paragraph from one of Mrs. Kearns's private letters:—

'I am afraid the report is not as interesting as you and others would like it to be, but remember our field of work! so fallow, so dry—and the means of working it so poor and inefficient! To influence, to brighten, to rouse, and to educate the minds of our dear Hindu sisters, who for ages past have been in such gross darkness and breathing such an immoral atmosphere, is a work vast indeed, and the impression we can make is but faint. But I do not say this because I feel dispirited, but because I cannot tell you of glowing success. Often just as we begin to rejoice over a case, we have our joy turned to sadness, and that makes us very chary lest we should speak unadvisedly, and find ourselves mistaken in the end.'

Mrs. Kearns's report opens with a glad note of thanksgiving:—

'Since writing my last report I have to record continued health and strength, a matter for great thankfulness. A review of the past year fills me with gratitude to my Heavenly Father, whose guidance and presence I have felt in a very real manner, which has enabled me to rejoice even in this wilderness and solitary place.

'The principal event of the year was the visit of Bishop Sargent and the Bishop of Madras, accompanied by his chaplain, the Rev. Mr. Burnett, who arrived at Sacheeapuram on October 17. It was a great pleasure to me to receive them, and the people were all truly delighted. They assembled from all parts of the district, with their pastors, and catechists, and schoolmasters, while my Bible-women formed a new feature in the gathering of workers. Fireworks, Tamil lyrics, a gaily-decorated *pandal* or porch before the mission bungalow, and quite an avenue of plantain-trees, with their clusters of green fruit, besides the usual garlands of flowers, outwardly testified to the joy of the people.

'On the 19th, the Bishop of Madras baptized the Brahmin widow from Koorevekolum. She was called "Ruth Thay-ammal"—"Thay-ammal" means "lady-mother." The service was read in Tamil by the Bishop, who was assisted by the Rev. Mr. Vadanagayam. There were heathen from the surrounding villages looking on, and many who heard the Service told me afterwards that they had been much struck by its beauty as they listened to the Tamil from "a Lord Bishop," and had remembered parts of the prayers. Ruth's modest and reverent manner was noticed by all, and some asked me if I had *taught* her to walk up so steadily, and when to kneel, and to speak as promptly and distinctly as she did. They were surprised that one, who had for so long lived shut out from public gaze, could have the confidence to behave as she did. Truly, I may say I never felt my heart so stirred within me as when I saw this poor widow received into the congregation of Christ's Church, and much have I prayed that there may be no disappointment regarding her. God only knoweth the heart. As far as we can tell, she has been brought out of heathen darkness by the workings of God's Spirit in her heart, and not from any sordid or worldly motive.

'Ours is village work, intensely quiet, and very uneventful. The people are *slow to learn* and *slower to act;* the distances between the villages, and the badness of the roads all tend to make our visits few and far between, and I am compelled to trust a great deal to the native agency. . . .

'Ruth since her baptism has regularly attended my training class for Bible-women; she is quick to learn, and very eager about all the work; I have often to restrain her from *lecturing* her heathen sisters. . . . Ruth's eye-sight, I fear, will be some hindrance to her; she has lost the sight of one eye entirely. She was in hopes that perhaps a European doctor could recover it, or stop any disease spreading to the other eye, so I sent her to Madras to Dr. Brockman, with the result that the sight of one eye is pronounced hopelessly lost; the remaining eye does not trouble her. . . .

'She has brought me a heathen girl to be taught, and, eventually, if her heart be so inclined, to be baptized. The girl's name is "Ramoo;" she is learning Tamil, and has committed to memory the Lord's Prayer, the Commandments, the Creed, and many hymns and portions of Scripture. . . .

'I cannot help noticing how much there is that calls for our earnest prayers and active work. Never, on the one hand, were the people so ready to listen, nor, on the other, were so many agencies being set on foot to supply the minds craving for freedom and knowledge with both, but without the sanctifying safeguards of Christianity. Daily intercourse with the people, talking to them of the events passing around them, and giving reasons for much they cannot understand or grossly misapprehend in our customs, our religion, and our social habits, I find very necessary before they become really our friends, or put confidence in us. Without such intercourse they get most distorted views of Europeans from half-educated native teachers, who think they are raising themselves and their pupils by aping Western customs and modes of dress. I have found the men quite as anxious (or even more) as the women to hear our books read aloud; and so distracting has this eagerness sometimes been, that I have lately adopted the plan of taking a reader with me to some houses to read aloud to the men and boys, so that I can go on unmolested with the women. The plan has answered, and the men have thanked me warmly. They acknowledge that our books are good, but that they "cannot ever become as holy as our Book tells them they must be." Frequently am I reminded of the resurrection of the "dry bones" in Ezekiel's vision: like him we must prophesy (teach) and pray that the Breath of the Lord would make the "dry bones" live and stand up upon their feet; then indeed would there be an exceeding great army on the Lord's side of India's sons and daughters.

'From my journal I quote the following:—*December 14th.*—Some heathen women from Sevakasi visited me. Not one of them could read, but I had a long talk with them, and explained why I had come to live at Sacheeapuram. They asked me if I were not afraid to live alone. I was about to take my afternoon tea when they came in, and that led them to ask about my food. It amused them to be told I could not live upon rice. "That is why you are so thin!" they exclaimed. "Eat ghee and rice and you will be able to live long in this country, and get stout." They looked at my bread, but would not taste it. There were some prunes in a bright tin on a side-table, and I offered some to the children, whose attention had been attracted at their first arrival by the gay tin. At first they would not taste the fruit, but soon one and then another asked for some, until my tin was empty. One woman, after tasting a nice plump prune, made the whispered remark, "She eats such beautiful food; that is why she is brave like a lion! and yet so kind to us. Who could abide this lonely life she leads were it not for the heavenly food?" She meant heavenly

in the sense of superiority ; but I followed up the remark, and spoke to them of the heavenly Bread, asking them to come to see me very often, when I would tell them more about it. The Bible-woman has since visited some of these women in their houses.

'At the town of Verudhupetti, which is quite thirty miles from Sacheeapuram by road, we have a Bible-woman and a schoolmistress at work. . . . It always gives me pleasure to visit this town. . . . Many of the women are of the Vellalah caste ; some are Brahmins. One of the latter had heard of Ruth and inquired particulars of her. A man in the same house, sitting not far from where I was giving my lesson, followed me to the "Rest House," and asked for a Testament. He said he liked what he had heard of our religion, and that he was inquiring about it. A heathen woman told me she was a widow and had no earthly object in this life, no interest to live for, and so she had learned to read that she might become a Veethanthu, and by holy contemplation be absorbed into the Deity. She was being instructed by a heathen schoolmaster, but had bought herself a Tamil Testament, had in her possession numerous tracts, and wished to hear about Christianity. I invited her to Sacheeapuram, and she promised to consider the possibility of coming.'

Yet another extract from Mrs. Kearns's picturesque account of her work :—

'*February 12th*, RAJAPALAYAM.— . . . From 11 A.M. to 2 P.M. I visited houses in the town with Pakeyam, hearing some women read, reading to others, and giving to all the message of salvation through Jesus Christ. They were all curious to know *why* I, a woman, should trouble to go about as I do, and live in a cloth house (the tent), and how it happened I was not afraid ! My sex was doubted, the absence of all jewelry being one grand reason for the doubt ; but they got over that when they saw my watch, asked if it were *all* gold, and came to the conclusion that I wore only useful jewelry, and that perhaps my watch cost as much as all their jewels put together ! But my boldness or bravery perplexed them—a woman would be afraid to sleep out in the open, *i.e.* on the outskirts of the village, in only a cloth house that any one could cut open with a knife ! I explained that God was protecting me, giving me the necessary boldness, and enabling me to work for Him in calmness and happiness. . . .

'*14th.*—We left for Vassadhavandhu early this morning. We had been told it was only seven miles off when we were arranging our tour, before leaving Sacheeapuram ; but Mr. D. said it was twenty miles of a very dangerous road, and tried to dissuade us from going ; so we posted bullocks and asked him to get us some coolies to help us at the bad parts of the road. Last evening Mr. D. thought he would make one more effort to prevent our going, and came into the tent to tell me that the catechist of the place we were going to had just arrived, and reported the road in a wretched state ; also that the catechist's absence would be a drawback to our seeing the people. I told him I could not make any change in my arrangements, for that I had work there, and that I could go about with the Bible-woman and see the people ; but try to go I would, taking the necessary precautions of having extra bullocks and coolies to help.

'We reached Vassadhavandhu at noon, very frightened, I must confess, for the road was washed away in many places by the rain. We had to plunge into mud and water up to the axle-trees of our coach, and we were sadly afraid of getting into holes. Several times, but for the friendly help of travellers, we

must have stuck hopelessly, for the poor bullocks could not move, and we had been disappointed of our coolies. The Bible-woman looked scared when she saw us, and exclaimed, "Have you got here safe?" We put up in a little hut, containing neither chairs nor table, so we placed our camp-stools close to the wall, and I rested my weary back in this fashion. . . . In the welcome we received from all the heathen houses we visited, we soon forgot the troubles of our journey, and rejoiced we had not been deterred from coming. . . . I trust a good work will be done here. . . . We intended returning to our encampment at Rajapalayam the same evening, but deemed it more prudent not to travel that road by night. So the Bible-woman gave us some curry and rice for our dinner; we slept in the coach and left early the next morning. . . .

'In conclusion, I must ask our friends to continue their help to us, and assure them that every care is taken that their offerings to the Lord's work are carefully spent for the good of the souls of India's women. I entreat you to offer prayer on behalf of me and my work; there are many more villages in North Tinnevelly that need Bible-women, especially I should like to occupy Vutropirrupu and Kovilpetty. I am trying to get our Native Christians to see that it is their duty to help, and not throw all the burden upon the English Church; and indeed they are helping, and will doubtless do more as they learn further of the self-denial practised by English friends. I take every opportunity of telling our native women how much their English sisters are doing for them.'

Miss Rose's Report.

Again we have to express regret at being compelled to give only a portion of a report which, if we consulted our own inclinations instead of the limits of our Magazine, we should be tempted to print verbatim. Miss Rose, having the schools of this district in her especial care, gives many fresh and interesting details of four new ones, which have been opened since her arrival at the station.

'1. *Verudhupetti* is a large heathen town on the South Indian Railway about 30 miles from us. . . . Most of the women are very eager to learn; nowhere else have I seen so great a desire for education. As an instance of this, I would mention that a Brahmin woman, rather than miss her lessons, received her instruction in the house of a Vellala friend—a great step on her part when it is remembered that Brahmin women are not supposed to come out of the house, and that to go to her friend it was necessary for her to cross the street!

'During one of our visits to this town the head man waited on us and offered to pay the rent of the school-house and half the cost of the school-books, etc.; an offer which was gladly accepted. This is very encouraging, but we find a great trouble in collecting the fees. It is surprising that, with all their eagerness for education, there should be this difficulty, for the people are by no means poor, and the children come daily to school loaded with jewels. . . .

'2. *Vutropirrupu* is about twenty miles from Sache; the school-mistress is the wife of the police constable here, and they two are the only Christians in the place. The natives here do not give us much encouragement, and will not help us at all in renting a school-room, so M. has been obliged to hold her school in the public "Rest House," which, being in the most frequented part of the town, with people constantly coming and going, is by no means a good place

for it; the children's attention is so frequently distracted by what is going on around them. But M. seems to be really fond of teaching, and has brought her scholars on very creditably. She often spends the hours she can spare from the school in visiting the women and reading to them, so that she virtually combines the work of school-mistress and Bible-woman. . . .

'3. *Rajapalayam* is a large town, and the inhabitants—members of the Raja caste, whence the name of the town—are very wealthy. The head man's first wife is always spoken of as "Queen," and she is very strongly opposed to the introduction of Christianity among her subjects. . . . The school-mistress here was recommended to us by Mr. Vedhanagayam, and is a relation of his. She is well educated, and is, in every way but one, well fitted for her work; the drawback is her age: we fear she is too young. . . . Having only paid one visit to the school since it was opened I can say nothing regarding its progress.

'4. *Satur* is a station twelve miles from Sacheeapuram, and a school was opened here on the 12th April, but I have not yet been able to visit it. The school-mistress, a daughter of our Bible-woman in that town, was educated for a short time at the Sarah Tucker Institution in Palamcottah; the mother and daughter will, I hope, be able to do a good work in Satur. The people had long asked us to send them a teacher, but the difficulty had been to get a suitable woman, for, there being no catechist in the place, and its being quite a heathen community, no one among the Christians cared to live there alone. . . . It is too soon to speak of results from either of these schools, but I hope, when I submit my next report to you, I shall have some decided progress to tell you of. . . . But at the same time we must not be impatient, nor expect too much at once; nor must we be discouraged if good results do not appear immediately.

'While at home, my time just now is fully taken up by my Tamil lessons, and the English lessons I am giving Mr. Vedhanagayam's daughter Mary. . . . While I am at my Tamil, Mary writes her exercises and prepares her lessons, and I go to her when I have finished with my munshi. . . . She spells and reads very well, but finds the composition difficult, as she has not yet quite mastered the English idiom. . . . I am preparing her for one of the Government examinations, by her own wish, and hope to send her up this December.'

Then follow happy details of work in the Girls' Boarding School, of practising hymn-singing for Sunday, of Sunday-school, Sunday lessons, and prizes, and then Miss Rose concludes as follows:—

'I must thank the kind friends in England for their help in sending out presents for the girls. They have been much appreciated, and I think the children will work all the better when they find that their exertions are rewarded.'

TREVANDRUM.

The following account of Trevandrum from Miss Blandford's own pen will deeply interest our readers, we feel sure:—

'Our Mission in Trevandrum.

'I have been asked to write about our Mission, and it seems to me that it may be both encouraging and profitable to take a hasty review of the past, and then to compare it with the present.

'It was early in July 1864 that I was, by the wish of the Committee, trans-

ferred from Cottayam in North Travancore, where I had been stationed for a year and a half, to my present field of labour, Trevandrum. I had learned something of the Malayalam language, and my great desire was, by its means, to reach women of high caste who had until then heard nothing of the Saviour of the world. This was a matter of great difficulty, for they were timid and reserved, and, with the exception of an occasional visit from the wives of British Residents and doctors, had never held communication with any English lady. Moreover, having been partially educated and taught to read their own language, they desired no further instruction, till the sight of English story-books, with their charming pictures, awakened in them a longing to understand them. I then determined to try and open a school for girls, as up to that time no effort had been made in that direction, and, with the assistance of the Resident, Durbar physician, and Government Astronomer, all of whom interested themselves and conversed with Sir Madava Rao, the then Dewan, on the subject, an upper room in a disused palace within the Fort (an enclosure sacred to high caste people) was lent me for the purpose. Furniture was also supplied, a grant of Rs. 300 for the purchase of books and other school necessaries was made, and a small monthly payment sanctioned for the salary of a native woman to assist in teaching, and also for the services of a peon. I was fortunate enough to meet with a devoted Christian, named Muriam, educated in one of the Church Mission Schools at Cottayam, who laboured with me for nearly a year, until illness obliged her to return home, and who then left her Malayalam New Testament behind her in the school as a silent witness to the truths which she was no longer able to teach by word of mouth. Who can tell how much of our after success may be traced to the earnest prayers of this our earliest fellow-helper!

'The school was opened in 1864 in the beginning of November with only four pupils; these were a daughter and married niece of Sir Madava Rao, and two little girls of the Nayar caste. An advertisement had been inserted in the Government Gazette by Sir Madava, inviting those who desired English education for their girls to avail themselves of the advantages offered; but no response was made, and for the next six months my "school" consisted of these four scholars only. I well remember that some of my European friends began to talk of my folly in remaining in so unpromising a city, of the waste of time in devoting many hours daily to the tuition of four girls, and I am not sure that they did not even inwardly accuse me of supineness and love of ease, in calmly waiting for a happier state of things; but the promise, "They that wait on Me shall not be ashamed," was to be again fulfilled, and the next year, 1865, brought encouragement and strength. The school increased about May to eighteen pupils, and in June the wife of H.H. Rama Vurma, First Prince, the present Maharajah, expressed a wish to receive regular instruction, and was visited by me three times a week. In July H.H. the Senior Rani began to learn, and in the following month her sister the Junior Rani joined her in English studies. The example of these royal ladies was followed in September by a judge's wife and aunt, who both became interesting and attentive scholars. This was our first Tamil house. We had now, at this early stage of the Mission, women and girls speaking three distinct languages,—Malayalam, Tamil, and Mahratta. This variety of tongues is a formidable difficulty in the way of our spreading the Gospel, even in so small a state as Travancore. In a population of over two millions there are no less than thirteen Asiatic languages spoken. The attendance at school was very fluctuating during the next two years, and I find an entry in my diary for January 7th, 1867, of only seven girls, and in July of the same year there were on one occasion only nine; but in February 1868, at

the first school examination and prize distribution we ever held, during a visit from the then Governor of Madras and Lady Napier, the number of girls had risen to forty-three.

'In this year, too, my instructions were welcomed by the wife of the late Maharajah and her two adopted daughters.

'In 1869 the Mission was strengthened by the arrival of another lady from England, Miss Dalton, who laboured prayerfully and diligently until her marriage, three years afterwards. About the same time we were also helped most efficiently by Miss Ballard, the sister of the British Resident, who had prepared herself for the work by the study of Malayalam, and continued her self-denying labours both in the palaces and school until she left Trevandrum in 1875. At our annual examination in 1870 we had as many as seventy-one girls, but on re-opening the school after six weeks' holiday only forty-nine greeted us. That year another palace was added to our list, that of a brother of the Maharajah, whose poor wife, however, died very shortly afterwards. His Highness soon married again, and his new wife opened her doors to us at once, and became in course of time a promising pupil. She received with gladness the message of Christ's love which we taught her, and a year before her death, in 1880, gave many proofs that her heart was touched, and that she was ready for baptism. This, however, was from time to time delayed, and at length, after giving birth to a child, she succumbed to fever, praying to the Lord Jesus and singing Christian hymns as long as consciousness remained. Can we doubt that He who knew her trials and difficulties had compassion on her and accepted her, though on earth she was never called by His name?

'We became acquainted about this time (1871) with the widow of a former Rajah of Travancore, who with her two adopted daughters was living in a palace just outside the Fort. It was arranged that we should teach the two young ladies once or twice a week; and this plan was regularly carried out for some years, the old lady, who was extremely intelligent, having frequent conversations and Bible readings with us, yet apparently with no good result. The elder of the girls died in December 1875, and the aged mother four years afterwards. The good seed sown here was, it is to be feared, choked by the pleasures of the world and deceitfulness of riches.

'There was a falling off in the attendance at school during the next two years, and on my return from England in 1873 there were but seventeen girls on 3d April, the opening day; the numbers increased however to fifty-nine by December of the same year.

'In September 1873 we engaged our first Bible-woman, Maria, and have ever since had occasion to be thankful that we were able to add this agency to our Mission school and Zenana teaching. She laboured for two months, and at the end of that time, when we were compelled to suspend our work in the Fort for six weeks owing to a sexennial feast called Murajabom, she had eighty-one houses which she visited for Scriptural instruction only. In December 1876 she was assisted by a second Bible-woman, Martha, who was obliged by family affairs to leave us after a year and a half of service. A third, Salome, was added to our staff in October 1877, and laboured with deep earnestness and great success until she was removed by death in July 1879. Her fervent spirit, real love for her Saviour, and delight in doing His work, exercised a blessed influence over all her fellow-helpers, and we shall ever cherish her memory and be gainers from her bright example.

'Of our present band, Maria, Muriam, Atchara, and Anna, I cannot speak too highly. Their steadiness and perseverance, working as they do five days

in each week, with but few holidays, their courage in dealing with those who oppose, and their fluency of speech and cleverness in argument, add greatly to the strength of the Mission. They are very acceptable to the people whom they visit, and we can but hope that through God's blessing the happiest results may follow. The number of houses on their list was 173 at the beginning of this year.

'In June 1880 we were able, through the appointment of the Misses Gahan to the work, to add a Tamil branch to our Mission. These young ladies had passed an examination in that language before arriving in Trevandrum, and were therefore prepared to begin teaching at once. It seemed advisable that the elder should devote herself to Tamil house-visiting, and the younger to a class of little girls to be taught in the Fort School. This plan worked well, and there was a marked increase in the attendance of girls, the average for October 1880 being 81. But the following month a dark cloud overshadowed our Mission, and our faith was sorely tried by a letter from the Dewan requesting us to vacate the palace school-house, it being required as a residence for the First Prince.

'I shall never forget the distress and perplexity which this caused us, for we well knew that there was no other building in the Fort suitable for the school, and that many of the children would object to attend one beyond its walls. With sorrowful hearts, but yet with a firm conviction that the work was God's, and that He would supply all our need, we went out from the Fort, after seventeen years of occupation, on 10th November, and on the 14th re-opened the school in a house as near as possible, but yet unavoidably at some distance from the old building. Here we remained greatly inconvenienced by the smallness of the rooms, and saddened by the forced absence of many beloved scholars, till 27th January 1882, when a welcome letter was received from the Dewan permitting us again to occupy our former commodious and interesting old palace. In six days we gladly removed to it, and re-opened the school with thirty-nine girls, at the same time resolving to keep open the hired house as a Tamil school, under the superintendence of Miss A. Gahan. This plan has answered beyond our expectations, and has become a silver lining to the dark cloud, for not only have both schools prospered since this arrangement, but the number of children taught by us is larger than ever before.

'At the prize distribution of 9th March 1882, two months after the restoration of our rooms, there were 104 girls—72 of the Fort and 32 of the Tamil school; while at the last distribution, held on 13th March 1883, the numbers had increased to 162—98 Fort and 64 belonging to the Tamil school.

'Thus we have had abundant proofs that "the Lord of Hosts is with us; the God of Jacob is our refuge," and on reviewing His past loving-kindness, may gather hope and courage for the time to come.

'Our progress may to the eye of man appear slow, but He alone who knows all hearts can measure the effect of our teaching. The good seed may even now be taking root downward to bear fruit upward in future years, according to the will of the Great Husbandman.'

Following upon this we give the report of Mrs. Smith, now filling Miss Blandford's place, and close with extracts of late letters received from her fellow-workers, the Misses Gahan.

'It is five months that I have been in charge of Miss Blandford's work in

Trevandrum, and having been requested to write some account of my work, do so with pleasure, being able to give a cheerful report.

'Yes, how short the time when named, yet to me it feels as having been here years, and as if I were quite an old inhabitant of the place,—not from weariness, but from being happy in my work, feeling great affection for my pupils, teachers, and fellow-workers in the Mission. Truly we all work under the banner of Love; and although there is the one thing to sadden—that all have not learnt the true happiness of knowing the only One God, and casting off all other worship, still there is much to cheer one, and I think very much more is known and believed in the hearts of these people of our God and Saviour than they dare outwardly acknowledge.

'One native lady told me after a Bible reading and conversation: "*I* do not pray to idols; I go into my room and pray to the True God, only (glancing outside) they must not know it."

'The Malayalam school of which I have charge keeps up its numbers well, although at times the attendance is irregular, chiefly in the lower classes, owing to slight ailments of the little children.

'My assistant, Mrs. Westcott, was an immense comfort on my beginning work here, where everything was strange; having been a few days only with Miss Blandford, and those during the holidays, I had to fall into all the ways by my own judgment, but was greatly helped by Mrs. Westcott. She is also of much use in the needlework, being an excellent needlewoman.

'Ninety-nine is the present number on the roll of my school, apart from the Tamil school, and a better behaved set of girls I have never been with in all my years of teaching.

'Each class is brought to me by turn every day to repeat their English lesson—even the infant class, with their elementary Malayalam lesson. The little ones are so pleased to come to me, and always do so with very bright smiling faces. In this class I give a ticket every Monday to the child who was at school the whole of the previous week—the other girls getting tickets on various occasions. In doing this there is a twofold benefit desired, and I silently pray, on giving the ticket, that the words of it, being a verse from the Bible, may be as seed sown which will some day enter a heart made ready to receive it by God's grace, and will then take root, opening the heart to know and love our Saviour.

'In my especial class there are seven girls from eleven to fifteen years, who are considered the big girls, and do more lessons in English—learning English Grammar, Geography, and English History, "Little Arthur's." Very good dear girls they are; not, as many would suppose, without a spark of spirit in them, for they have occasionally to be checked for attempts at playfulness in school hours, but they never show disagreeable waywardness. At first their names seemed strange to me, and I was some weeks remembering each one. Having been accustomed to a school with names of Laura, Ethel, Alice, etc., and then to have to do with girls called Kunnyi, Kartiani, Parwathi, Gewiri, etc., and to designate girls of the same name by numbers, as 10th Kunnyi, or in the Malayalam language, "Patham Kunnyi," was at first strange and difficult; but now having got perfect in the Malayalam counting, it comes quite easy. It is wonderful how well these girls learn their English lessons, in which they take great pleasure, always eager to be questioned on old lessons. They sometimes make ludicrous mistakes; for instance, in an English Grammar lesson on Gender, one girl answered, "Feminine, Princess," but in reply to my question "Masculine, Bull?" the answer came, "Feminine, *Bulless*"! They like their exercises on Grammar, and one day while I was preparing their

exercise books they said one to the other, "How nice this is!" The parents are quite as anxious for their children to be promoted to higher classes as English parents.

'But what is a delight to think of is, that these children are allowed to take the Bible into their houses—for they learn and repeat to me a verse every morning, and I see them carrying away the Bible with their other books. What they learn now of Scripture will surely come back to them in some moments of their lives as spiritual comfort. They are particularly attentive and earnest in the Bible reading and my conversation with them, and I really think their hearts are inclined towards our Bible truths, and that when they become parents they will not withhold Christianity from their children, and will themselves take hold of it as their older and more bigoted relatives die off. For these we must not despair, nor may we question delay; but prayerfully and patiently wait God's time to complete His work to His glory. We are His instruments, guided by His hand, and although He may not permit us to see the result of His work, there *is* glorious work going on.

'Besides my school work I visit on various mornings at the palaces and some houses. The Ranees have been well advanced by Miss Blandford, and are companionable and pleasant to talk to. The Maharajah's wife and H. H. the Senior Ranee are each working a large piece of wool-work to send to the Exhibition of the N. I. Association. They prefer this kind of work to anything new, and are fond of large picture patterns—putting me into a perplexity in matching the wools, when I long for the nice English shops, and those in attendance who would do it all so well and easily.

'For other houses I generally go with my head Bible-woman, who is remarkably intelligent. Many send messages by her that they wish to see me. On finding that some young women spend idle days, I have started them in needlework, with a promise to go frequently to see how they progress.

'What strikes me forcibly is the very aged appearance of the not aged women. On going with one of my girls to see her family, I was attracted to one I thought must be fully seventy years, this girl's grandmother, but to my astonishment found her to be but fifty years, and that *her* mother is alive, and seventy years. This premature aged appearance is, I fancy, owing to the very early marriages. In that same house (more properly hut) I saw two of Miss Blandford's late pupils, one eighteen years old, the mother of a fine child over two years; and another quite young woman who showed me her infant of a month old, and was happy and hopeful because this child had lived out a month, she having lost two children within a few days of their birth. On my telling them they must not think of marrying Kunnyi within four years (she is now fourteen), there was a general exclamation of "Heigho!" Indeed, according to their custom, she is already married, a sort of what we call betrothal.

'In visiting these houses it is easy to know who are Miss Blandford's old pupils, for they come forward with much intelligence, some speaking English readily, and anxious to read the Bible to me in English, having their own Bibles given them by Miss Blandford.

'Verily, she has laboured here abundantly, her work speaking for itself. Truly has she earned her holiday, and I hope on her return, with renewed health and strength, will be pleased with what little (compared to her work) I am able to be doing.

'The Bible-women, of whom there are four for the Malayalam work, are very useful members of the Mission. Each visit many houses in the day, where they are well received, and our good news listened to with interest and reverence. These women must walk the space of several miles every day. They have their

early morning visiting, coming to the school at 9.30 for the Bible classes, and after a little rest go out on their afternoon visiting until three o'clock. They are also of much use in inquiring after absent pupils and getting children to come to school.

'I am greatly interested in a girl who began coming to school two months ago, called "Neiloo." She had to begin in the infant class, although eleven years of age. I was so sorry to see her there, while admiring her courage, that after a few days I put her up one step. She just knew the Malayalim letters, but showed so much eagerness to get on that in a month I raised her another step, for which she looked very happy, seeming to understand my feeling for her, and, with two months' steady perseverance, is rapidly getting on. She looks at me with the love and gratitude she seems unable to express.

'I have visited the Tamil school, which is an excellent and successful work, bravely and conscientiously carried on by Miss Ada Gahan with her three native teachers.

'Miss Gahan goes her daily round of teaching in different houses, in scorching sun or pouring rain, and so greatly is her good influence working that the number of her houses is increased, and the requests for her visits more than she can comply with, besides being obliged to lessen the time she ought to spend with each pupil. She has no assistance whatever; nor does she desire it for her own benefit, but that she might devote her time to the greater good of those she teaches. An intelligent Tamil Bible-woman, under Miss Gahan's direction, would be a great boon.

'I took the opportunity of a school holiday to go round with Miss Gahan to see her pupils, some of whom are elderly women and their own children attending school. They were very pleased to see me. They are very fond of Miss Gahan, and I was quietly amused at this young girl's motherly way over them, and their dependence upon her. May they from her drift on to that Rock, even Christ! On Saturdays there is a gathering at my house from 11 till 2, of my native teachers, and, at their own request, some of my class girls, for needlework and reading. I suggested it to the former, to give them the opportunity of keeping up their English reading, and it seems a great pleasure to them to come. Towards the close of the allotted time I read to them a portion of Scripture, adding a few questions and remarks. "*Cast thy bread upon the waters.*"

M. L. SMITH.

'TREVANDRUM, *Sept.* 6, 1883.'

EXTRACTS FROM MISS GAHAN'S LETTERS.

'. . . We would be very glad to send you a report of our work, but, as nothing of importance has occurred since we wrote in June last, I think you would all be more interested by a letter, for there are many things I can mention here which might appear trifling and out of place in a regular report.

'We miss Miss Blandford much, and were very sorry to lose her, though it is only for a short time, but Mrs. Smith is very nice and kind too, and we are both very fond of her.

'My work is gradually becoming a source of much pleasure to me. When I compare it with what it was at first, I see such a contrast, and such cause for thankfulness, for within the last month I have had three new houses opened to me, and I have no doubt, as time goes on, others will request me to go to them. The number of houses I now visit is fifteen, containing eighteen pupils.

'Reading the Word of Life to some of these is indeed as "seed sown on rocky

ground," but God will surely melt their hearts, and in due time cause them to grasp the *reality* of His precious truth. I do not despair, for I can see that in some measure He has already moved their hearts during the last two years, and how much more will He not do so, if we labour on patiently and prayerfully!

'"T.," about whom I have often written, is one of whom I have great hope, for she seems quite convinced of the absurdities of idolatry, and has read many portions of Scripture of her own accord. She was ill once for a whole month, and during that time she asked me to let her have "some good reading." I lent her a book in Tamil, *Women of the Bible*, and she read it through, and related the history of those of her favourite characters to me, adding, "Where are women like these in the world now?" . . .

'"S.," a young Brahmani, was dangerously ill for a couple of months, and I went to see her occasionally. Poor young woman! she looked by no means comfortable or happy. Natives seem to have no idea of making their patients tidy and clean, or of doing anything to brighten them; there they are allowed to lie like logs of wood in a dark dismal room, nobody reading to them or trying to cheer them. I went to see her the other day, and she was telling me all about her illness, and how she was quite given up one night. I asked her what her thoughts were at such a time about her soul. "Oh! madam, I knew I should go to God if I died." I said, "How can you be so certain of heaven?" Her reply was, "Because I have never sinned; I have always obeyed my parents, and I *never* tell lies!" Poor woman! I told her how unavailing was all this, that she must obey her Heavenly Father, and put her trust only in the merit of His dear Son. She has often told me that she and her father are really averse to idol-worship, but she adds, "If the ruler of our country comes to the temple and makes 'puja' to the image, what can we do but follow his example?" What a blessing it would be if they could be taught to love and fear the Supreme Ruler of the Universe! She is, however, a nice affectionate girl, and takes great pains with her lessons. Her sister-in-law is very anxious to be taught now, so I shall have another Brahmini pupil in her. . . .

'. . . My Scripture class is getting on nicely. I have eight pupils now. I set them an examination paper occasionally, and they answer fairly well. I was rather struck with what one little girl wrote. I asked for some "examples of sin," and she said, "Worshipping senseless idols, not praying to the true God, and quarrelling with one another in class for choice places on the form"! Now that my number of houses has increased, I find it rather difficult to fit in all my visits during the week. Each house ought to be visited at least twice a week, . . . but at present I am only able to go to most of them once a week, and then, seeing me so seldom, they have not such heart or energy in their studies of the Bible and other subjects. Natives never care to improve themselves unless a spur is put upon them! If I had some one to help me it would be a great comfort, and then I think a still greater number of houses would be opened to me, and even if they are not, "the seed" might be oftener sown on the present field than is now possible.'

Extracts from Miss A. Gahan's Letters.

'. . . My school still continues to flourish, and all is going on smoothly.

'I have now sixty nice girls on the roll, but the attendance this month has not been as good as usual, owing to the prevalence of fever. I have had three new pupils lately, and rather big girls too. Most of the children, especially the higher classes, are *so* fond of school that they never miss coming unless they are *too* ill; even on the most rainy day they venture out. They are all affectionate

and obedient, but sometimes inclined to quarrel with each other about mere trifles. I am gradually getting them into order, . . . and am glad to say that now they are much improved; some of them delight in coming over to our house on Saturdays and doing a little piece of work or reading.

'. . . The first class is getting on very nicely in their lessons. In Scripture, too, they are making great progress. My sister set them a simple paper to answer questions on the Old and New Testament, and some of them answered it very well, one little one getting thirty out of forty marks.

'They know three portions of Scripture in English, and are able to write them out from memory.

'Two or three of my lady friends have occasionally visited and examined the school, and this, I find, draws out the girls, for they were very shy at first.

'The chaplain has just written to say he is coming this week; the children are looking forward with pleasure to his visit. They like to be noticed. . . .'

'Ye did it unto Me.'

IT comes, at last it comes! tremendous day!
When nations, long resisting, shrink away
Before my King;
Shall I, weak dweller on Earth's misty shore,
Faith's weapons laid aside for evermore,
Then rise and sing?

And can it be that from His starry throne
The Saviour Judge will my poor service own
As done to Him?
'Ye did it unto Me,' oh words to thrill
My being, and my cup of rapture fill
And overbrim!

I would the thought of this on-coming day
Might gild with radiance all the earthly way
Appointed me,
Sweeten the bitterness of pain or loss,
Nerve for each duty, and invest each cross
With dignity.

'Ye did it unto Me,' sound, words, again
And fill each avenue to heart and brain
With music sweet,
Until from grace to glory I arise,
From worship here to worship in the skies
Before His feet.

M. B.

HORSFORD VICARAGE.

Our Annual Leave-Taking.

NO GATHERING, probably, ever held in connection with our Society will prove to have been more fruitful in its results than that which was held on Thursday afternoon, October 4th, at three P.M.

The meeting was held in the Polytechnic Institution, Regent Street, the large room of which was filled with a company of more than 900 sympathetic and praying friends from different parts of London and the country. The chair was taken by Major-General Sir William Hill, K.C.S.I. ; and among those present were—The Lord Bishop of Lahore, Revs. F. F. Gough, Dr. Dyson, F. A. P. Shirreff, W. Gray, R. Bateman, W. Keene, F. T. Cole, T. Storrs, J. D. Thomas, E. Noel Hodges, Colonel Blackhall, R. Lang, Henry Sharpe, B. Baring-Gould, W. Bromilow, Dr. Lansdell, Rev. J. F. Andrews, Mr. W. J. Paton, Rev. J. S. Robertson, Mr. Eugene Stock, Colonel Urmston, Colonel Van Heythuysen, Commander Mitcheson, and many other well-known friends of Missionary work.

Proceedings were commenced by the fervent singing of the well-known hymn, 'Go labour on, spend and be spent,' after which earnest prayer for God's blessing was offered by Rev. E. Noel Hodges, Principal of the Robert Noble School at Masulipatam. A striking passage of Scripture, from what the Bishop of Lahore afterwards described as 'that remarkable missionary chapter,' 1 Kings xviii. 30-39, was read by the Rev. William Bromilow, Principal of the Home and Colonial Training Institution, at which two of our new Missionaries have studied.

The Chairman then spoke—

'We are permitted in the present day to see many bright prospects of good before us. God has poured out an abundant blessing upon the labours of His faithful servants in the mission field. We look around us, and we see in all parts of this our country young women raised up by God to go forth and work devotedly for Him. There is something most encouraging in the fact that in the Society, under the auspices of which we are now assembled, upwards of sixty ladies are now engaged in the mission field, while others are anxiously waiting to join them, and in the name of God go forth. Surely, when we think of the anxieties, difficulties, and even dangers which threaten them, we should rejoice in the courage and devotion with which they willingly sacrifice their lives for the extension of the Kingdom of the Lord Jesus Christ. We cannot but do all in our power to encourage these noble-minded servants of the Lord, especially as we see the fields in all parts of the world are ripening for the glorious harvest. It is truly inspiriting to know that we have a body of young women labouring in India by the bedsides of those stricken by cholera and fever,—not to be kept back by plague or pestilence,—working, and showing

themselves by their works the true soldiers of the Lord Jesus Christ. And I would ask you, my Christian friends, to think of those who are going out, as others have before them who have fallen at the post of duty; and, while you think, to pray that the rich blessing of the Almighty may attend their toil. Some five or six months ago, the young wife of a missionary, who had just come from Zanzibar, with whom I was talking and saying that I trusted this Society would be able shortly to send forth some new volunteers, said, "Oh, send me to Uganda." When she found at the C.M.S. dismissal meeting on Thursday last that her husband was only sent about half-way to Uganda, after the meeting she came forward and grasped my hand, saying, "Do pray that I may yet go there,"—go, that is, as far into the heart of the country, and as far from friends and home as it was possible, in the name of the Lord to go, on that far-off and perilous shore. I am speaking to many clergymen. I would express the desire that their congregations might know more and more of what women are doing in the dark corners of the earth for the extension of the kingdom of Jesus Christ. Their influence all over the world is being felt, and is predominant. Of the young women now departing from us, some are returning to former spheres; others are going forth for the first time. To all I would say: "Be strong and of good courage." Believe that you are called to the work by the Holy Ghost; and that the Lord will surely fulfil His promises. You have His own command to strengthen you—"Go forth into all the world, and preach the Gospel unto every creature."'

The instructions of the Committee were read as follows:—

'DEARLY BELOVED,—The Committee greet you to-day in the name of the Lord our Master, whose Word you go forth to carry to our sisters in Eastern lands. You go on one of the noblest and most urgent kinds of missionary work. If the vast empires of India and China are to be won for Christ, the women—the mothers—must first be reached by the message of the Gospel. We pray that God may touch the hearts of some in this large congregation which has met to bid you farewell, and that they may be led to offer themselves willingly to the Lord in this holy service.

'*Four* of you are returning to India, after six years' in one case and eight in the other three cases of previous Missionary service. The Committee have been thankful to see you face to face, and to confer with you about your several spheres of labour. They have been touched by your eager desire to get back as quickly as possible to the work you have so much at heart. They hope you have not unduly shortened your well-earned furlough. The spring of this year brought you to England, its closing months see you hastening back to India. You might have stayed longer. In the case, indeed, of one of those named on our list for to-day, who, after eight years' service, came home this spring, and wished to return with you, it has been judged needful for her health's sake that she should be kept longer at home; but beyond this, as the Society's medical advisers are satisfied, the Committee have not thought it right to interpose. They thank God for your zeal and devotedness, and they commend you, on returning, to the Lord, "in whom you have believed."

'*Six* of you are going forth for the first time as missionaries of this Society; and of these six, no less than four are missionaries' daughters; the remaining two being daughters of officers who have served long in India, and who know well what they are doing in giving their children to this work. The majority of you have received the training recommended for the Society's candidates, but in the case of two the Committee have cordially accepted the training and certificates of that excellent Institution, the Home and Colonial School Society.

May each one of you prove to be a worker "needing not to be ashamed," "a vessel to honour sanctified, meet for the Master's use"!

'The Committee now proceed to address a few words to each one of you individually :—

'You, *Miss Highton*, return to your work, having enlisted for Arndul the prayers and sympathies of many hearts at home. The Lord has been teaching you in a special manner the meaning of that word, "In due season we shall reap, if we faint not." Important as is your work in Calcutta, the Committee are deeply impressed with the usefulness of that village work in which the Lord has lately granted you encouragement. Many experienced missionaries are warning us against a too exclusive concentration of our efforts on the large cities, and are bidding us go forth also among the simple village folk, who often, as in old time, "hearken gladly." May the Lord grant you to see, both in your Calcutta work and in the villages, many a "Christodashie" who shall be your "joy and crown" at His appearing!

'The work at Jabalpur, to which you, *Miss Branch*, are returning, has, the Committee are well aware, its special difficulties, but it has also its special opportunities. It needs *long patience;* it needs also *strong faith.* The Lord grant you both,—*faith* to rest assured that genuine work for the Lord Jesus, in this great central position, will be far-reaching work, and work that will tell; and *patience* to wait the Lord's own time for revealing its direct results. Already you have good ground for encouragement, and there is doubtless much fruit which it may not be given us yet to see.

'Your sphere, *Miss Oxley*, can never fail to be of the first importance in the great Presidency town at which you are stationed; and the Committee are thankful to note how firmly, in your last report, you emphasise the essential point that our aim is not merely educational and philanthropic, but that our missionaries in every department of their work "go forth," to quote your own words, "that they may take with them the Word of Life, which alone can satisfy the soul of every human being." May you be the honoured instrument, on your return to Madras, of winning many Hindu women to the Saviour's love!

'You, *Miss Macdonald*, will find important duties awaiting your return to South India. The removal of the Mission House from Palamcottah to the town of Tinnevelly will bring you and your colleagues nearer to your work, without, we hope, prejudice to your health; while the residence of our missionaries among the people will be, we trust, a blessing to the Christian community as well as to the heathen women. The Committee look with much interest on the opening of the new High School for Girls in the heart of the town. It has been undertaken at the desire of several leading Hindu gentlemen, with "religious instruction" occupying the first place in the course of study, and it will, we confidently hope, prove an effective instrument in the hands of our missionaries for extending the Master's kingdom.

'Thus you, our four sisters, will return, each of you to her former sphere of work. You will be much in our prayers. During your stay in England you have refreshed, encouraged, and profited many, while you yourselves have found the change (short though it has been) to be both spiritually and physically helpful. And now, the Lord go with you, and bring you back to your work with all your powers consecrated anew to His service, and with a fresh enduing of the manifold gifts of the Holy Ghost!

'The Committee turn now with deep feelings of thankfulness and hope to you, their younger sisters.

'The circumstances under which you, *Miss Gough*, are going forth to Foochoo, are so remarkable as to form an epoch in the history of our Society.

Hitherto, although its Constitution clearly provided for extension, its work has been confined to India. More than once have we been invited to help in reaching the women of China, but the way has never been clear till now, when, almost in spite of ourselves, but in obedience to what has seemed to be an unmistakable call, we are sending thither our first missionary. And it is surely a token for good that this first missionary should be the daughter of one who for thirty-one years has laboured for the C.M.S. in that vast empire, and a lady who herself was born in China, who has spent the greater part of her life there, who has laboured there for Christ, and who is already familiar with the written language of the country. Not quite four years have passed since you ministered at the deathbed of the lamented Bishop Russell, and now you are yourself sent forth to take up like work for the same Lord among the millions of that vast empire. We send you, at the request of the C.M.S., to assist Mrs. Stewart of Foochoo in the training of her Bible-women, whose services are much in demand, and in the visitation of Chinese ladies, for which important work there are an ever-increasing number of opening doors. Go, and the Lord be with thee!

'You, *Miss Gray*, are called to a most important sphere. The Committee intrust to your care the educational work of the Alexandra School at Amritsar. This is, as you are aware, a high-class Christian school for Indian ladies, the influence of which should be felt throughout the Punjab. The appointment has been the subject of much thought and prayer. The heads of some leading educational institutions were consulted, and it was with real satisfaction that the Committee were led, as the result of their inquiries, to offer the post to a daughter of their valued friend, Rev. William Gray, a former missionary of, and a present secretary of the C.M.S. You will endeavour, the Committee are assured, to justify the confidence reposed in you. We particularly ask you to give prominence and care to the vernacular teaching in the school. You will find in Miss Swainson a sound adviser and a trusty friend, and the staff of the school will, as the Committee hope and desire, render you always cordial and loyal support. May you be the means of drawing many of these young Indian sisters to your Lord!

'You, *Misses Hœrnle* and *Krapf*, are designated to Batala, under circumstances of special interest and responsibility. Scarce two years ago our beloved missionary, A.L.O.E., welcomed there a tried and noble worker in the mission field, from whose society she joyfully anticipated comfort and strength, in a station at which she herself had been for more than a year the only European lady; but the Lord soon called Mrs. Baring to His presence, and you, our two sisters, go to fill her place and to be as it were "baptized for the dead." God grant it may be with a rich baptism of His Spirit! You are sent that you may be to Miss Tucker as younger sisters in the Lord. The Committee have confidence in you, that all that affectionate and respectful tenderness of spirit and adaptability of character can do to strengthen our honoured sister's hands in her work will be done by you, and that she will ever find you each toward the other "of the same mind in the Lord."

'You, *Miss Hœrnle*, bear a name which recalls a missionary career of more than forty years' duration, now "a finished course," and which links us also with the great work now developing in Persia. Your own ten years' experience at the Benares Orphanage in connection with the C.M.S., and your knowledge of *Urdu* and *Hindi*, will, we trust, enable you speedily to engage in active labour for the Master. And it is surely a significant coincidence that this day, the seventh anniversary of Rebmanu's death, sees you, *Miss Krapf*, the only child of his beloved friend and colleague, receiving your farewell as a missionary to

India. Your father's remarkable career can never be forgotten; he has laid the whole Church of Christ under obligations. You were permitted to comfort and cheer his last days on earth, and we do not doubt to catch much of his missionary spirit. The Committee are thankful to have you in their ranks, and they have no better wish for you than that you may have grace to live and work as your beloved father died, upon your knees.

'Your destination, *Miss Mitcheson*, is Peshawur, and you are to be congratulated on the arrangement. You have given two years and more to medical studies, and you are able to appreciate the great advantage you will enjoy, in finding on a visit to Peshawur, our missionary, Miss Hewlett, whose Indian medical experience at the St. Catherine's Zenana Mission Hospital, and at the Amritsar Maternity Hospital, which has been committed to her charge by the municipality of the place, will be most useful in guiding the commencement of your work. The Committee have seen enough of you during your stay at the Mildmay Mission Hospital at Bethnal Green, to feel assured that you will never allow yourself to forget that it is as a missionary of the Lord Jesus Christ you go forth, and that the *missionary* must never be subordinated to the medical aspect of your work.

'You, *Miss Van Heythuysen*, will go to help in the Mohammedan work at Calcutta. On the other side of India, your father's name has been connected with zealous interest in missionary work, and during your period of training the Committee have satisfied themselves, that by the grace of God you will prove a willing, patient, self-sacrificing missionary. You go to a work which is *steadily* developing, and which God is *surely* blessing. You go to be associated with a missionary of experience and zeal, from whom you will find much to learn, and you go, we firmly believe, by patient perseverance to reap a rich reward.

'The Committee add a few words of affectionate exhortation applicable to you all.

'*First*, Take care of your health. Order your work thoughtfully, punctually, methodically. Allow time for what you have to do. Aim rather to do what you do thoroughly than to do much. Avoid pressure, hurry, over-strain. Rest when you are tired. Remember that part of the first and great commandment which bids us love the Lord God, not only with all our heart, and all our mind, but with all our *strength*. Husband then this strength for Him; shun the temptation to squander it. We want more long-service missionaries, like those of whom you have heard to-day. Ask God to give you that self-discipline in all things on which your "lasting out" and the maintenance of your vigour in hot climates so much depends.

'*Next*, Watch and pray against *disunion*. It is one of the devil's favourite ways of marring Christian work. It often creeps in unawares. Its beginnings are small and most unlikely. The harm it does is terrible. Very often it begins with jealousy, a most subtle form of selfishness. St. Peter sets forth a remedy when he enforces his exhortation, "See that ye love one another with a pure heart fervently," with the further words, "As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." There is no stronger guarantee of union among workers than that spiritual growth in each of them which the Holy Ghost develops in the soul through the agency of the written Word. "Let the Word of Christ dwell in you richly with all wisdom."

'*Lastly*, Pray for apostolic zeal. The bane of much Christian work now-a-days is half-heartedness: and the effect of this on converts from heathenism is lamentable; for what they need of all else is steadfastness, and we can only expect them to be steadfast as they see on closer knowledge in those who were in Christ before them, whole-heartedness, devotedness, and dedication of all

their power to Him whom in heart they love. As missionaries to their own countrymen they will take their standard from the measure of consecration which they see in us who have been missionaries to them.

'Most anxious are the Committee on this point. Is there a real missionary call? Is there an apostolic spirit? Is there singleness of motive? These, you well know, are questions which we press on all who offer themselves for our work; and unless we have good hope that these questions can be satisfactorily answered, we do not proceed with a case; and in the same spirit we now again charge you, beloved in the Lord, that you do, each one of you, in the interval before you sail, and on the voyage, make this your special request:—

"Lord, give me real devotedness;
Lord, give me apostolic love;
Lord, give me a spirit of joyful self-sacrifice;
Lord, give me unswerving steadfastness of purpose;
Lord, give me to know what that would mean, 'I am crucified with Christ.'"

'And now, with thankful, hopeful sympathy and emotion, we bid you farewell. The Lord watch between you and the dear ones you are about to leave! The Lord keep you safe in your journeyings, and grant you vigour of body, mind, and soul. The Lord enable you to look upward in all your work to your quickly returning Master, and meanwhile to occupy till He come.

'Be assured that we have greater things yet to see and greater work yet to do, and this to no small extent through woman's agency, before the day of His appearing.

'Few who prayerfully study the word of *Prophecy*, and thoughtfully trace the course of *Providence*, will doubt that self-sacrificing missionary enterprise is emphatically *the* duty which God has set before His Church in these last days. It is "the good work which God has afore prepared that we should walk in."

'May we be in full sympathy with our Master and our Lord! May we hear day by day His own strong word of promise and encouragement: "Behold I come quickly, and my reward is with Me, to give to every man according as His work shall be."'

The company then joined in singing the hymn, 'Speed Thy servants, Saviour, speed them,' after which an address to the departing Missionaries was given by the Bishop of Lahore. He said—

'Ladies and gentlemen, and my dear young friends in Christ (to whom more especially I hope to address a few words this evening), I must tell you that, having only lately returned to this country from India, I do not feel strong enough to speak as I should wish, but my heart is so thoroughly with you that it was quite impossible to say No to the invitation I received to meet you here. It is to me a high privilege indeed to be present and to take farewell of these our dear sisters in Christ. It is just thirty-three years ago since I was bidden farewell myself by the Church Missionary Society. In that time a whole generation has passed away. The glimpse which I call up of those early days fills my heart with sympathy for those who are just setting forth. The names of these young women who are now leaving us recall many of the happiest recollections of those early days of my own missionary life. Dr. Krapf, who was present at the farewell on that occasion, spoke words of brotherly encouragement which I shall never forget. Last year at Simla I quoted a little passage in his career which has often come to my help. Dr. Krapf on one occasion felt very much discouraged: so that his daughter, who is

in the same work succeeding him, must not (if at some time, or often, success does not show itself as we would wish) be too much troubled on that account, but remember that even her apostolic father met discouragements. He went out one night—the stars were shining brightly overhead, and, looking up, he took comfort as he remembered the words of the Lord to Abraham, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore." Then Dr. Krapf said, "If angels, and principalities, and powers are made subject unto Christ, He is also able to turn the heathen heart to Him. I was once as far from God as any of them." I have told you how I derived comfort and encouragement from these words, and I hope they will be of some cheer to you. Then, dear Mr. Gough, I cannot forget him. When I first went out his example in difficulty much strengthened me. His going forth with that little band of thirteen, when China was almost unvisited by missionaries, the history of their early days, how they persevered in faith, and conquered, all this afforded me much comfort. And so I might go on to mention others whose names are suggested by the list I now have before me of our dear young friends. But at this time we want to think most about the Lord Himself. The Holy Spirit must control the work and support the labourers, or their toilings will become of none effect. Although the command to *do* is given to His Church, we realise that before that work can redound to His glory it must have His own blessing. Yet out of His love to the Church, He bids it separate and set apart its members for the carrying on of labour in His behalf. The Holy Ghost seems to say to His Church (especially those members who are present to-day), Separate yourselves for the work to which I have called you. In the chapter we have heard read many beautiful thoughts suggest themselves; and it is one of the great missionary chapters of the Bible. "I am Thy servant, and have done all these things at Thy word." That is just the spirit I trust you are setting out in. Whatever you have done in the past, let the time to come be regulated by this—that you depend not on missionary energy, nor all the efforts of man, but simply and wholly on the Word of the Lord your Master. The Lord will put into your mouth words by which precious souls will come to the knowledge, and haply to the love, of Him.

'The Saviour is present by His Spirit with us to-day, and especially may we take comfort from the assurance that the God for whom we work is the same God spoken of in the lesson we have heard to-day as the God "that answereth by fire." I was speaking of this to the Persians lately as I passed through their country and visited Dr. Bruce's work carried on in the Lord's name there. We know that wherever the fire is there the presence of God must be; there the true revelation must be. May that Divine Fire be specially present to-day upon all who are gathered here, and especially upon our young friends setting forth, ready to confess themselves in need of help from the God "that answereth by fire." How much we feel our own weakness! But the fire of promise is ours, and that it is which underlies and becomes the impelling power in which we are carried forward to proclaim our great High Priest. The apostle Paul tells us the missionary work is priestly work. He says, "I am the minister of Jesus Christ to the Gentiles, doing the priestly work of preaching the Gospel of God." So therefore shall your offering be acceptable, being sanctified by the Holy Ghost. Your work is one of the most priestly of all—is that of offering up the Gentile world; and so take up the office in no other name or strength than that of the Lord Jesus Christ; the power of His endless life.

'These partings, dear young friends, are very near to the heart of Jesus. He Himself is, I believe, very specially present at such times. It is very inter-

esting to read in the Acts of the Apostles of such partings, of the loving fellow-feeling which was expressed on those occasions. The selfsame feelings possess us too to-day, as we bid God-speed to the ladies who now take leave of us. But a greater and more glorious parting is coming by and by, when our work is done. These separations are, as expressed by the apostle, so many dyings, yet this is not the end of our work, but only the beginning, one of those daily dyings which the servants of the Lord Jesus Christ are called upon to pass through from time to time. But these lead straight on to the life of Jesus, for "if we die with Him we shall also live with Him." There are some who always think of the Cross and Death of our Lord Jesus Christ; and some seem always melancholy by reason of shortcomings; but I tell them they must pass from the Cross to the Resurrection! This is the cause and ground of our unfaltering faith in the love of God—the risen Saviour. Here is our joy, peace, victory, power. The same faith (so necessary to all of us) led Abraham to believe in the love of God, enabled him to offer up the sacrifice of his son, and we may, all of us, have the same strong faith, if we rest in the same loving God. Remember then, now, and when you arrive at your spheres of labour, that God is "able to save to the uttermost," and, therefore, you may expect and receive all the strength you need. In the midst of your discouragements let the sure hope of victory support under every trial, and be sure that the Master will strengthen and establish you. This has long been a very refreshing thought to me, and will continue to support and afford comfort when I return to my work again. If, then, it be a priestly work on which you enter, see that the portion of the work (and it may be that some here to-day have a very great work before them) to which your lives are to be devoted, is not performed without unfaltering faith in the result.

'Some of you are going to centres which I know very well. At the Alexandra School I have spent many happy days. Amid the gloom which sometimes, as it were, overshadows the Indian missionary, there are many bright reminiscences to be a source of assurance to us in despondency. The example of devoted women has been to me a great encouragement. But after all (and don't forget this) we have the example of our Lord and Saviour. Everything else will fail us if this example, so great, so wonderful, does not encourage. It is in Jesus that our strength lies. From Him we accept our task. 'Tis His command, "Take My yoke upon you," and we can freely do it when we remember how lost we ourselves were, and how, by His sacrifice, we now rejoice in His love. Many are found to boast about the apostolicity of the Church, but, although there may be a little reason in being proud of this fact, yet we have to lament the lack of apostles among the men of to-day. Among the women there are many true apostles of the Lord. And to those who are setting forth, another word,—You will find those where you are going who will take you kindly by the hand, give you the benefit of their own experience, and so enable you the better to commence your labours. Go, "preach the Gospel unto every creature"—announce the kingdom of Christ—proclaim His love. Say, the kingdoms of the earth—Babylon, Persia, Macedonia—all may fall and pass away, but the kingdom of our God shall never pass away! Some of you may, perhaps, have a short career, like James; or long, like St. Peter; or more of suffering, wearying, waiting, like St. John,—but whether short or long, let all your might, all your trust be brought to bear on the blessed field of labour in which you are to work, and may the prayers of this assembled people, and your own prayers, call down from the Throne of Grace an abundant blessing on your labours here, and may your entrance hereafter into the city of your God be triumphantly complete, for Christ's sake!'

The Missionaries were then commended to Almighty God in earnest prayer by the Rev. George Tonge, M.A., Vicar of Sparkbrook, Birmingham.

A large number of those present then adjourned to the neighbouring Church of All Souls, Langham Place, most kindly lent for the purpose by the Rev. Sholto D. C. Douglas, M.A., Rector, where upwards of 300 communicated at the farewell administration of the Lord's Supper.

So ended one of the most solemn sacred meetings ever held in connection with this great work. A deep impression prevailed of thankfulness to Almighty God for the *tone* of the proceedings; and of lively hope that some of the many young sisters who were present would feel themselves called of God to offer themselves in this noble service.

Here—and—There:

OR, HOW SHALL WE IN ENGLAND BEST FORWARD THE WORK IN INDIA?

WE have the following Indian pictures with lessons for our English readers. To add to them is impossible, on account of pressure on our space; but it is also unnecessary, as they each suggest their own links of thought between England and India, their need, our thankfulness, and manner of help.

HOT WEATHER WORK AT JHANDIALA.

'It is with deep thankfulness to God that, during an interval of rest, I record some of the many mercies of the hot season, which will now soon draw to a close, for the health and strength, without which this more active portion of the work would have been impossible; and the boundless opportunities are indeed His good gifts.

'Although it would have been quite possible to itinerate in some parts of the district by the aid of bungalows, where such exist and are available—and thus I hope we may be able in future years to keep up the visitation of many more villages regularly—yet with our present very slender and sadly inadequate staff, it seemed better, on the whole, to devote ourselves this year to concentrating our forces on Jhandiala and its surrounding villages, to which hitherto it had been impossible to give the regular visitation that is necessary before we can expect the barest outline of our Saviour's life and death to be grasped even by understandings so sunk in ignorance. Accordingly, in April, soon after the heat set in, we divided the villages within five or six miles of Jhandiala, and also the town itself, between Miss Catchpool, Miss Parslee, and myself.

'You shall now have a brief account of those which I specially undertook to visit regularly. First, however, a word about the town, where, after giving up all the Mussulman houses to my dear fellow-workers, I found myself with about forty-five Sikh or Hindu places of call, representing a larger number of houses, as amongst the poorer classes several families share the same large courtyard,

where a number of women therefore can be gathered. My Bible-woman Sophy, who was of Hindu origin, shares these houses with me. They include representatives of all ranks, from the poor to the wife of the Zeildar, one of the leading men of the town. Will you accompany me first to one of the poorest houses, in a quiet out-of-the-way corner, which has only recently been visited? There we find a young woman, who sits at our feet and drinks in everything we say in the most simple childlike way; she was of course entirely ignorant when we found her, and retains very little at a time now, but she certainly makes an effort, and will repeat anything we wish. The Zeildar's wife was one of my earliest acquaintances, but she does not improve. Like many others of all classes, she cares for none of these things. The last time I saw her, after climbing to the very top of the large house, I could obtain no fixed attention at all. Her husband's brother's wife, on the contrary, who lives in another good brick house, with a central courtyard, is always ready to sit down and listen, and seems really interested in God's Word in her own Punjabi tongue. There is one lane specially occupied by high-caste Hindus, who either cannot or dare not ask me inside their houses, but are very pleased to gather round me just outside; some of them have now a fair knowledge of elementary Gospel truths, and will join in simple hymns. There are, I trust, not a few in Jhandiala now who have mentally grasped the fact that Jesus came into the world to save sinners, even though they do not understand how.

'But I must hasten on to the villages. Most of those to which I specially devote myself I have known since the first month of my residence at Jhandiala. Chajjul Waddi, a village about six miles off, was first mentioned to me by the Rev. W. Keene, whose traces I have found in some of the larger places in the Jhandiala and Taran-Taran tehsils. The old Sikh faqir and his wife, in whom he was specially interested, died last winter, and the daughter-in-law, who possesses the very rare accomplishment of reading, is now kept from us by her husband. In several cases of women, whose hearts seemed to some extent touched, has this been the case. The relatives have taken fright, and in some way or other have hindered further teaching. We can but trust the good seed to Him whose Word shall not return unto Him void. Amongst the other houses visited in this village there is one of special interest, that of a Mohammedan Patwari. Our last visit in July was under considerable difficulty. It was shortly after heavy rain, which had quite hidden the rough little road, which for the last mile leads across fields. Even if this had not been the case, we could not have followed it, because, owing to a depression, there was deep water further on. We had to make a round, and then cross fields for about half a mile, through water not much above the steps of the Bareli cart. Of course we could not see the bottom, and there was some risk of being upset by holes or by the little low banks which separate the fields, so after a little while, seeing men coming with a train of bullocks and buffaloes, we let them pass and lead the way. The long delay had given time for the sun to become so very hot that I dared not remain long enough to visit all the usual houses, but felt quite repaid for the effort at the Patwari's. The women gathered quickly and listened well. Having rather prepared the way in previous visits, I did what I should never venture to attempt unless I were sure of reverent attention,—read the greater part of the 26th and 27th chapters of St. Matthew. Intelligent questions and remarks seemed to show real interest, and one could not but hope that the seed was being sown in prepared ground. Wadala is the next most distant village. Although in some of the houses there are attentive women, yet there has been more encouragement amongst the men there. To one Sikh I gave a Gurumuki Testament some time ago, and I have reason to believe that

he reads it: on one occasion when he was at home, we had some interesting conversation about it. Devidaspura is a village about two-thirds of the way to Wadala. This I always considered a bad one till lately, as the first people I knew there were so careless and indifferent. At last I decided to leave them for a time, and went to the other end of the village. There we speedily obtained three Sikh or Hindu places of meeting, one of them at the largest house in the village, a very substantial brick building. In that and another house there are women who listen with much apparent interest, and questions are asked. On our last visit to the village we went to the house which we had temporarily forsaken, and found the people much more ready to listen than ever before. Amberkot is not very far from Devidaspura; in the cold weather both are easily visited on the same day. Here is a family who have long seemed interested in the Gospel, though their hearts are not yet sufficiently stirred to be ready to take up the cross. Bundala is said to be as large a place as Jhandiala itself. On my first visit, nearly two years and a half ago, we were warned that the people were very bad, and we were only able to visit one or two small houses on the outskirts. Six months later we were invited to a house within, and while showing pictures and talking to the women, we were interrupted by a Brahmin, who inquired of us rather roughly what was the use of our so doing. We now visit in this very place about twenty Hindu and Sikh houses, including one large handsome house just outside, the country residence of a native colonel. We could easily go elsewhere, but as more than two mornings are needed really to teach anything to those who gather in these, it seems better not to extend at present.

'Tarahgarh is a much smaller and poorer place. There are at present five Sikh courtyards which I regularly visit, and where I hope some little seeds are finding entrance. Both men and women are very simple-hearted. On my last visit I gave to men, in two different houses, portions of God's Word, and on leaving the village I passed them sitting together, with a group of others, reading the books. Another recent visit to this village illustrates the great advantage which women have in such work as this. Our good native pastor arranged, as he occasionally does, to visit the village while I was there, as I then do my best to send the men I see to him. On leaving that day I found he had gone, as he had been able to meet with but few, if any, men. The fact is, that in these smaller villages, where there is no bazaar, but only the dwellings of the people, no strange men have any business to enter. They have to remain at the entrance, where there is generally, if not always, a large pepal tree, underneath which is frequently a sort of rough platform, sometimes made of earth, sometimes of wood, for sitting on. This is the place of resort for the men in their hours of leisure, but ordinarily they are at their work in the fields or elsewhere, or in their own houses. We often, therefore, have more of the men than we wish inside the villages, while a Christian man who goes purposely to visit them has to remain outside with sometimes scarcely any audience. This peculiarity of Indian country life is another call to English women to yield themselves to the Lord for this and other branches of service which can only be fulfilled by them.

'Dhira Kot is another of the small villages. Here there are five Sikh houses and one Mussulman court to be visited. All are most friendly, and most, but not all, listen fairly well, and are beginning to retain little seeds of truth.

'Ghairi can be easily visited on the same day in the cold weather. Here there are a larger number of houses to be visited, in three or four of which one may now be sure of an attentive audience.

'Mallian and Bungwan are both large important villages, and these, as well as Bundala, have been visited regularly fortnightly all through the hot season. Mallian was one of the first visited; but it is not always those who have heard most who are the most eager to hear more. Two houses especially I recall as the most hopeful. In one of them the dear woman remembers the texts she learns, and does her best to retain what she hears; but we heard that after our last visit, her husband came in very angry, and I fear treated her badly, so it is only too probable that the next time the door may be closed against us. The last time we were at Mallian, in one of the houses we met with a woman from a distant village which we had never visited. She listened most eagerly, and followed us about from house to house to hear more, reiterating her request that we would go to her village, and assuring us that she would leave all her work to come and listen to us.

'Bungwan is a village of very varied experiences. In some places we have been rejected, in others there are careless hearers, yet perhaps on the whole it is my favourite village. I will only speak now of four houses. In the first is a young Brahmini, who used to listen so attentively, and ask such intelligent questions, that I began to be quite hopeful about her. She expressed a wish also to learn to read, and most thankfully did I arrange for her doing so. The next time I called I found a change: she seemed frightened and unwilling to sit down, making some trivial excuse. At last, however, we coaxed her to do so, and she listened as before to the account of the woman of Samaria and the "living water." The next time, however, her husband was there, and he said she was out. The following visit, having suspicions, I decided to go first to her house, thinking there would be thus more hope of finding her, but her husband again told us she was out, not, however, before I had already had a glimpse of a woman hastily vanishing, and knew that my suspicions were correct, and that her husband was determined to keep her from our influence and teaching. When I told him that I knew he had sent her out of the way on purpose, other men standing by laughed, and he could say nothing.

'The other three houses are Mussulmans. In one we have for some time had an attentive group of women, so that I have been able to read many of the beautiful incidents from our Lord's life. Another is a Quazi's house. Here the women are in strict purdah, but very intelligent. The parents of one of the daughters-in-law live in Batala, so she visits them sometimes, and I think hearing of the teaching there has increased her desire to learn herself. She, and all the younger members of the family, listen attentively to the Gospel, and I hope I have now arranged for them to learn to read themselves, if only they are allowed to do so. A very interesting woman lives close by, and often comes to that house to meet me. Her name is Barakat Bibi. She is getting on nicely with her reading; she began to learn quite unknown to me, and will, I trust, eventually be able, if unhindered, not only to teach in the Quazi's family, but possibly to have a little school at her own house. Above all, she is one who is, I think, really anxious to know more of the Gospel, to which she always listens with great attention. More than this I dare not say, knowing how often one's hopes are dashed by the opposition of relatives before the good seed has had time to germinate. She is, of course, very ignorant at present. It is difficult for any one in England to conceive the depth of ignorance in which we find these dear women,—the mass of superstition in which they are enveloped. The only thing is to go on as quietly as possible, faithfully and diligently sowing the seed, knowing that, "in due season we"—or those who follow us—"shall reap if we faint not." It is not often in *pioneer* work such as this that the first sowers are also the chief reapers. God's work is often slow and silent,

but all the more sure. We too must be content to wait, and so must those who, not understanding all the difficulties, are perhaps too eager to hear of great and immediate results. They *will* come in God's own time, and meanwhile shall we not tarry "the Lord's leisure," knowing that His promises are *sure*, and that the day *will* come when they that sow and they that reap shall "rejoice together."

'A brief sketch has been given here of only ten villages, and what are they out of the 1550 in the district depending on us? Of these, only about 300, or a few more, have yet been visited by us; yet there are precious souls in each, living and dying in darkness, because English ladies will not, or do not, come out to tell them of the true Light and Life of the world. We are quite ready to spend and be spent in this service, but it is physically impossible with our present slender staff to reach effectually more than a small proportion. We are indeed "in a strait betwixt two," feeling the importance of concentrating the work and visiting systematically round our two Mission centres of Jhandiala and Ajnala, yet knowing that this can only be done at the cost of leaving thousands who are within our reach without any message at all. Oh! are there not some to whom God has intrusted the needful gifts, including, if possible, the means to live at their own cost, who are willing to leave their loved ones and their work in England,—to break their alabaster-box,—for His sake who gave His life for them, and to respond, "Here am I, send me"?

'Work for the Lord in England is often urged as a reason for not coming to the Indian field, in apparent forgetfulness of the fact, that no one who has been without such service at home can be fit for the more difficult work of a missionary to those who are "fast bound" in the strongholds of Satan. Of course the earlier in life the privilege is attained of being a true and tried soldier of Christ the better, but it is not the raw recruit but the tried soldier who is needed in the fore-front of the battle. Will not some faithful and active young servants and soldiers of Christ in England volunteer for this foreign service?

'ELIZABETH CLAY.

'*August 23d*, 1883.'

Our Medical Mission furnishes the next picture:—

AN AFTERNOON CALL.

'We are beginning to reap in many ways the advantages of living in the city among the people. We have lately had such a pleasing instance of this in the friendly visit of an Afghan lady, that we think you will enjoy reading a little account of it.

'This lady lives quite close to us, our front doors being in the same short street, and we have often visited her and her daughter, as well as some relations of theirs who live at a little distance. Last Saturday we received a message that the lady wished to be present at our weekly prayer-meeting, if only we could arrange to let her be behind a purdah. Of course this was easily managed, as the meeting is held in the drawing-room, and she could sit just inside the dining-room, a purdah being between the two rooms. She came accordingly, bringing one or two servants and some boys of the family. Soon after our service began whispering was heard, and it was found that they wanted to *see* as well as *hear*. About forty people were assembled, but, the chairs being all placed with their backs towards that purdah, it could be lifted without fear. Our strange visitors seemed very pleased, and the old lady devoutly prayed at the same time with us. The harmonium specially delighted them, and when our other friends dispersed, after a very hearty singing of "All hail

the power of Jesus' name" (in Hindustani), they came out of their hiding-place and inspected the instrument, and said the singing was so beautiful. They then asked permission to come and make a call, and Monday afternoon was appointed for this.

'On Monday they came in due time, prepared to see everything in our house. First, we all took "afternoon tea," and had a little chat, inquiring after each other's health, and so forth; then began the tour of the house. Every room was entered, and nothing allowed to escape the observation of these amusing callers, who lifted the lids of soap-dishes, and inquired into the mysteries of mustard- and salt-spoons with peals of laughter and many exclamations of "Taubá! Taubá!" (used as an expression of astonishment). Photographs were eagerly examined, and the contents of work-boxes excited great admiration. Then we sang to them, and they listened most attentively to the beautiful strains of "Safe in the arms of Jesus," and seemed to understand when its meaning was explained, the old lady saying, "O yes, I know they are singing the praises of their Jesus, and saying He is their Refuge." They were then presented with copies of the text, nicely illuminated, in Urdu, "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." They waited while a few words of comment on, and application of, this precious text were spoken, and then made their salaams and went away exceedingly delighted with their visit. Of course they wore the large loose dress called a bourka, which completely covers the person, but even with that they would not have paid us this visit outside the city; so we are praising God that doors of usefulness are opening, and homes and hearts too are opening with more ease and promise since He put it into our minds to come and live *within the city wall.*

'S. S. H.

'ST. CATHERINE'S HOSPITAL, *Aug.* 1883.'

Extract from Miss E. A. Hunt's letter, dated Calcutta, August 2d:—

'On Monday it was evening before I got home. A native woman, belonging to one of the aboriginal races, had been waiting nearly all day to see me, but had been sent away and told to come next day. On Tuesday there were torrents of rain, but about half-past ten in the morning she came and told her story. It appears that many years ago there was a little girl in the Central School called Manoka, who became a Christian, with her father and some others of her family, and she had a little cousin about eight years old, a heathen, and she used to tell her what she learnt in school, and how "the Christians knew the way to please God, and get their sins forgiven." When this little cousin was nine years old, Manoka died, and no one else seems to have given her any instruction, but the seed was growing in her heart, and now she is about twenty-three years old, and came here to ask to be taught, as she knew it was here Manoka had been taught the "right way." Her name is Doorbola, and she has a husband and two children. Her husband is a cook, and lives now at Agra, but sends her money from time to time for her support. She says she does not want to leave him, but must be a Christian, and, if he will be one too, then she will go back to him. I did not know exactly how to act about her, but had the gari brought round and took her straight to Mr. Parker, and we found she lived very near Mrs. Hippolyte, a Bible-woman, C.M.S.; so it was arranged that Doorbola should go to her every day for instruction for a month or so, and then, if all goes well, she will either be received here or at Miss Good's, Barrackpore, for preparation for baptism. She begged to be taught with a view to baptism, but wanted us to take her at once, as she was afraid of the persecution she would undergo in her own parah if any of us went to teach her

there. That is why she is to go to Mrs. Hippolyte, instead of being visited by her. Is it not beautiful to see such results from the school work done here?

'Just now we are very anxious about a little girl in the Central School, about eleven years old. She is the child of bad parents, and they want to sell her to a man who will bring her up to dance at the theatres, etc., and we all know what that means for a Bengali girl.

'4*th*.—Yesterday I took Binodini, and went to see this poor little girl (Togotarini). I never wish to see such a dreadful place again, unless to rescue another from such a life. Mr. Parker told me that Togotarini might be saved if we could get competent witnesses that the people were really bringing her up for a sinful life; and recommended me to try to see her mother, and get her to tell me something of it, so that I could prove the fact. However, I could not find out which was her mother, and was so surrounded by all the people that I was afraid to ask questions, lest they should suspect my errand and send the child away where we should not be able to find her. So, after delivering my mind by telling them of a judgment to come, we left rather disheartened. However, poor little Togot seems to have taken heart by our visit, and in the afternoon she slipped away and came here to tell her pititul little story to Miss David and Binodini. She is one of the best of our children in her studies, and won an extra Scripture prize last year. She says none of those people are her own parents, and gave plenty of proof of their wickedness, all which Miss David has written down and signed, with Binodini as witness. They brought her up to me, and we told her, if she could run away, we would receive her; but she must leave her ornaments behind, and only come in the clothes she wore, lest they should say she had stolen anything of theirs. She told us, with tears in her eyes, how she did not want to be wicked, but to please God, and that after we left they all mocked at us, and told her she wanted to become a Christian. I said, "And do you?" She answered so quickly, "O yes." They beat her dreadfully at times, poor mite, and threaten dreadful things if she attempts to run away. But God is the Helper of all those who trust in Him, and He can deliver, and I do trust He will.'

Praise and Prayer.

PRAISE.—'Now to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;) to God only wise, be glory through Jesus Christ for ever. Amen.'—ROM. XVI. 25-27.

PRAYER.—'For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.'—EPH. III. 14-19.

THANKSGIVING.

FOR the renewal of our missionary staff by the addition of the outgoing *missionaries.*

Miss Good writes :—

'Will you also send the following thanksgiving? For answered prayer on behalf of Kheroda, and for other tokens of God's blessing on the work at Barrackpore.'

We think our readers will be deeply interested in the whole story from Miss Good's own pen :—

'I have some glad news to give you this week, for Kheroda, the Zenana pupil at Shamnuggur, for whom we have prayed so much, and for whom in my last letter I asked special prayer, has come out, and was baptized last Saturday. Miss Pantin has written full details in her letters home about her coming, and how on two successive Saturdays we were expecting her, and copies of these letters will be forwarded to you, so I will not write those particulars over again, but tell you of the happy day we had when she and three others who had been under instruction in our Home were baptized. As usual on these occasions we had a nice number of friends from Calcutta, who, with our own large party, formed quite a good congregation. Dr. Baumann came to conduct the service and administer the holy rite. Time did not permit of his preaching a sermon, but, after the singing of a hymn of invitation to the converts to "come and receive from the Lord Jesus the blessings of salvation," the beautiful prayers of the Baptismal Service were earnestly offered, and then each candidate was addressed by name, and called upon to confess her faith, and promise before God and all assembled to forsake the service of Satan and sin to follow Christ and holiness. At the close another hymn was sung, and after the baptismal register was made, Dr. Baumann, in a few kind and solemn words, exhorted them all to continue faithful to the end, and always to abide in Christ.

'It was a cheering sight to see these four young women received into the Church of Christ; and I am sure friends at home will rejoice with us, and pray for them, that they may all be enabled so to live as to "adorn the doctrine of God their Saviour in all things."

'The three who were baptized with Kheroda were—Hemangany, Chandan, and Neroda. Hemangany is a young widow from Krishnagur, whom Miss Collisson taught for a while, and then sent to me for further instruction.

'Chandan is the daughter of one of the converts admitted last year into our Home. Her mother was able to get her away from her heathen relatives, and she has been under instruction since she came to us, and now, by her own wish, has been baptized.

'Neroda is a poor friendless orphan girl, and a widow, of about seventeen or eighteen years of age, and in very delicate health. She was taught for a little while by Mrs. Rudro at Burdwan, and has been with us the last two months.

'Our Converts' Home is getting quite full, and we are more and more thankful that there is such a place provided, where those who are anxious to escape from heathenism may be received and taught.'

SUPPLICATION.

For the safe arrival of outgoing missionaries in India, and for help in the needful study of the languages; and (the number being still wholly inadequate to the need) that many more hearts may be opened to respond to the call to go forth.

For all strength and grace for our missionaries in all the various difficulties of their work.

Miss Dawe writes :—

'May I ask for your prayers, that my strength may indeed be renewed day by day? There is so much around to discourage and depress that we feel the need of constantly *waiting* on our Lord. May He, the Lord of the Harvest, grant that much fruit may be garnered for Him in this district!'

Miss Good also asks prayer—

'For a young widow in Monirampore, who is anxious to come forward to be a Christian.

'That opposition may be overcome in Nawabgunge, a village where, for fourteen years, we have had a school, and which has been suddenly closed, and also all the Zenanas.

'For some pupils in this village who are anxious to become Christians.'

PROPOSED CYCLE OF PRAYER.

Sunday.—For blessing and help to be given to each of the Missionaries.

Monday.—For the Bible-women and Native helpers.

Tuesday.—For the schools and converts.

Wednesday.—For the Normal School in Calcutta and the Alexandra School in Amritsar.

Thursday.—For those who are visited and taught in the Zenanas.

Friday.—For the Medical and Village Missions.

Saturday.—For more labourers, both Europeans and Native, and an increase of missionary zeal at home.

Sunday.—For the Native Christians, and an increase of a missionary spirit amongst them.

Monday.—For Madras, Ellore, Palamcottah, Masulipatam, Sacheeapuram, Trichur, Trevandrum, and all the stations and work in South India.

Tuesday.—For Calcutta, Barrackpore, Agurparah, and Krishnagur.

Wednesday.—For Bhagulpur, Burdwán, Jabalpur, Mirat, and Karachi.

Thursday.—For Peshawur, Amritsar, Batála, Simla, Jalandar, Jhandiala, and the districts.

Friday.—For an increase of love and zeal, wisdom and discernment, amongst the Missionaries.

Saturday.—For wisdom and guidance to be given to the Committees both in England and India.

THE GIRLS'

Church of England Zenana Missionary

UNION.

My dear Girls,—My hope was to have written you a proper farewell letter full of what I would like you to do for our Mission amongst India's Women; but I am too weak to say more than that, having put your hand to the plough, I would ask you for your own sake, for the sake of the extension of our Lord's kingdom, and, above all, for Jesus' sake, not to turn back or aside, but to live your lives so that you may win souls; and in the glory to come you shall shine as the stars for ever and ever.

But one word of solemn caution: it can *only* be if you first give yourselves to Jesus. In Him you may hide your lives, and then they will be true, and safe, and fruitful.

Henceforth you must all please communicate direct with your different Association Secretaries; they will gladly have all your help, and give you all needful information.

And now good-bye. May the blessing of our God be upon you all!

As His servant,

Yours most affectionately,

H. Lloyd.

BIBLE QUESTIONS FOR NOVEMBER AND DECEMBER.

'By Thy Cross and Passion, by Thy precious Death and Burial, and by Thy glorious Resurrection and Ascension,

'Good Lord, deliver us.'

Very reverently recite the story: and then point to each precious doctrine of Redemption—as 'by Thy Cross—by Thy death—Good Lord, deliver us.'

Notices of Books, and Miscellanea.

Bashanta.

CHAPTER XIV.—HUSBAND AND WIFE.

WHEN Bishwa Nâth and his wife reached Calcutta, they were heartily welcomed by his mother, who fell on Bashanta's neck and kissed her, saying, 'I did not want my son to marry a widow, but I am glad that he has chosen and married you; may God grant that I may hold a son of yours in my lap!' Then Bishwa Nâth brought his two-years-old daughter and placed her in Bashanta's arms, who said to her husband, as she kissed and embraced the child, 'She shall be as dear to me as my son Haresh whom God took from me.'

That night Bashanta saw her husband after his evening meal sit down by a lamp to read. She went and sat by his side, but said nothing. When he saw her seated near him, he said to her, 'Can you read?'

'Yes, I can.'

'Then let me hear you. I have a very excellent Book in my hand.' Thus saying, he placed in her hand a New Testament, opened at the 10th chapter of St. John, which chapter Bashanta read sweetly and clearly.

Bishwa Nâth, after he had praised her reading, said: 'Have you heard anything about Christ's religion, or read His New Testament?'

'Yes, I have a Testament.'

'Where? Tell me!"

She went and brought the Book and placed it in his hand.

Bishwa Nâth looked at it with astonishment and said, 'It is the same that I saw Prêm Châd with long ago.'

'He bought it for me.'

'Have you read it all?'

'Yes.'

'What do you think about it?'

'Shall you be angry if I tell you what I really think?'

'No; tell me.'

'I believe it; I am a Christian.'

'I also am a Christian. Beloved, how happy it makes me to hear that you are one too: tell me how you became a Christian.'

'After my Haresh's death, when I was very sorrowful, a lady used to come to our house to teach us. One day my sorrow was made known to her, and she said, "Your son is in heaven; if you believe in Jesus Christ you also will go there and see him and take him in your arms again." When I heard this I wanted to know about Christ's religion, and I told Prêm Châd my wish, and he brought me the New Testament, which I read, and by it I perceived that Christ's religion is true. I got to know that our gods and goddesses could not deliver me from hell, and that Christ alone could save me. Sometimes I wished to believe this, and at others I did not wish to do so. Many days I spent in doubt but at last one night, as I prayed to Jesus Christ, the load on my mind was removed, and I knew that He would save me; and since that time I have always prayed to Him.'

'Then you do not do puja?'

'No.'

'Did any one in your house know that you are a Christian?'

'Prêm Châd knew. He is a Christian too. I never told any one else. But I think that Bâmâ Sundari and Prasanna suspected.'

'I am astonished that Prêm Châd never told me. Why was it?'

'I cannot tell. He told me that he thought you were a Christian, and that made me willing to marry you.'

'Now we will read the Bible together every night.'

'That will be very good. Do you pray to Jesus Christ?'

'Yes.'

'I have never heard any one pray to Him.'

'Let us pray now,' and Bishwa Nâth prayed—

'O Lord Jesus Christ, we believe in Thee. Thou hast shown Thy love for us, and we give Thee thanks. We thank Thee that Thou hast given us power to know and love Thee. To-night we surrender our hearts again to Thee. O Lord, save us and wash away our sins in Thy precious blood. Give us strength to love and serve Thee. O God, O our Lord Jesus Christ, for Jesus' sake bless and love us. Amen.'

When she heard this prayer, Bashanta's mind was full of joy, and she said to her husband, 'I am very, very happy.' Bashanta soon won the love of all in her new home. And her face was ever beaming as she went about her household work. She would not let her mother-in-law do anything, but said, 'Ma, I am your child; I will do all the work.' The little girl was very fond of her, and loved her so much that her grandmother was sometimes jealous. Bashanta greatly reverenced and esteemed her husband.

Bishwa Nâth soon taught his wife to read English. And they used to spend their evenings very happily in reading. Their old mother used to come and sit near them, and when they had finished, Bishwa Nâth would read to her from the Bible. The old woman was pleased with its holy teachings, but never stopped near her children long, for she got sleepy and went to her own room.

Bishwa Nâth used to say to his mother, 'Mother, if I had married a child, as you wished me to do, should I have been as happy as I am now? Whom should I have had to read with me, or whom could I have taught?'

His mother would reply, 'My son, I thank God that you have found such a wife.'

Thus the time passed very happily with them. Kamini came to stay with them, and Prêm Châd used to come to their house every evening.

Bashanta was happy in her present peaceful lot, and happy too in the hope of future happiness. And when, by the goodness of God, there were signs that a child should be given her, there was no limit to the joy of the household. At last a son was born. Bishwa Nâth would not let his wife be treated as Hindu women are at such times; but she remained in her own room, and was carefully nursed.

There was no puja on the sixth day, and, as it was known among the neighbours that this family had for a long time left off the worship of idols to serve the true God, no sixth-day puja was expected by them. The child was called Ananda Chandra.

An event happened when the child was two months old. One night Bashanta was sitting near her husband reading from an English Bible. She could read English pretty well by this time, and had finished the 10th chapter of St. Matthew. To-night, as she read in the 32d and 33d verses, 'Whosoever shall confess Me before men, I will confess before My Father which is in heaven: but whosoever shall deny Me before men, him will I deny before My Father in heaven,' she stopped and asked her husband what it meant.

'It means that if we confess in this life that Christ is our Saviour, He will at the Last Day acknowledge us as His disciples.'

'Good; but what does confessing before men mean?'

'Telling other people that we believe in Him.'

'Then Christ will not confess us as His disciples.'

'Why not?'

'Because we have not confessed Him before men.'

Bishwa Nâth did not answer, but sat for a long time in silence, while Bashanta went to nurse her boy. When they met again for their evening prayer, they knelt down, and Bishwa Nâth prayed—

'O Lord Jesus Christ, our Saviour, Thou didst give the price of Thy precious life for our redemption. We have sinned, for we have not confessed Thee before men. Justly Thou wilt not confess us before Thy Father in heaven. But we are here to ask Thy pardon for this sin. Wash away this and our other sins in Thy precious blood. Give us the power, before we say anything else, to confess Thee before our friends. We are now before Thee to ask this. O Lord, when Thou shalt come again in glory, at that time confess us before Thy Father and His angels. O God, O our Heavenly Father, accept us in the name of Thy Beloved Son, our Saviour. Keep us unto the end waiting for Christ to come again, and receive us into Thy kingdom. Amen.'

The next day, in accordance with their resolution, they assembled their friends and declared themselves Christians. Afterwards Bishwa Nâth went to a catechist and told his and his wife's story. After some instruction, he and his wife and children were baptized in the Name of the Father, the Son, and the Holy Ghost, and made a good confession before many.

Having told their story thus far, I must stop. 'The peace of God, which passeth all understanding,' and 'joy unspeakable' reigned in their hearts. And they rejoiced in the hope of everlasting life.

O God, grant that we, who have learnt about Christ, may confess Him before men, and live before Him in holiness and righteousness; for Thy mercy's sake. Amen.

(*Conclusion.*)

NOTE.— *Want of space compels us to reserve till our next number some most interesting matter.*

